CANADA'S NATIONAL-JEWISH NEWSPAPER

2 Sections 16 Pages — Covering Ontario And Quebec

THE CANADIAN JEWISH NEWS

Friday, April 14th, 1967
4TH DAY OF NISSAN 5727
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FRIDAY, APRIL 14th, 1967

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Dr. Benjamin Eichler, chairman of the Federation of Jewish Communities in Slovakia (left), welcomes Dr. Nahum Goldmann to Prague. The World Jewish Congress leader now is touring Eastern Europe. *JCNS – Photo*

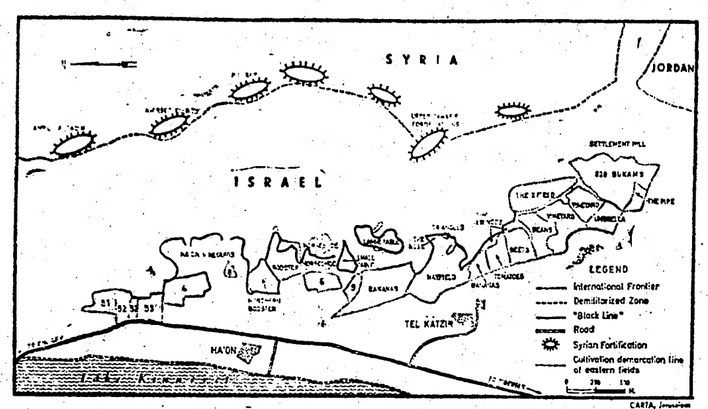
Arab Agitators Back Beattie

HITLERITE INCIDENTS AROUSE CONCERN

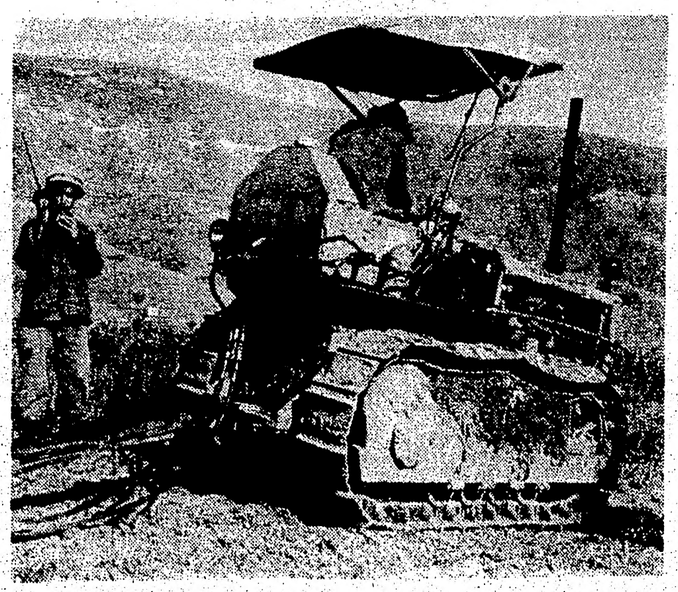
1,800 At Induction

London, (JCNS) - The special service of induction of the new British Chief Rabbi, Dr. Immanuel Jakobovits, on Tuesday evening, April 11, attended by 1,800 specially invited guests and was followed by hundreds of others on closed circuit television in London, Manchester, Glasgow and Cardiff. *See picture on P. - 15*

RADIO PICTURES FROM MIDDLE EAST



CARTA, Jerusalem



THE BLOODY WEEKEND IN GALILEE – Top photo shows map of area where Israelis shot down six Syrian Migs.
Underneath, Israeli generals (right to left) Rabin, Hod, Ezer Weizmann discuss attack.
Third photo from top depicts nurses calming down toddlers at Tel Katzir as shells fall.
Bottom picture, the unarmed tractor in No Man's Land which Syrians declared a threat to their country.

London, Ontario "Palestine" Emissaries Aid Neo-Nazis

by The Canadian Jewish News reporter

Arab agitators belonging to a semi-secret, anti-Zionist organization with headquarters in London, Ontario, are said to be behind John Beattie's "new" Canadian National Socialist Party, this newspaper learned from well informed sources.

The Toronto rabblerouser who last summer became notorious with Hitlerite spectacles in Allan Gardens now changed the name of his "party" from Canadian Nazi Party to Canadian National Socialist Party. (Hitler's party was called officially National Socialist Party, Nazi for short.)

The connection between some chauvinistic Arab supporters centering in London has been pointed out by some Canadians of Arab descent who are incensed by the liaison between these supporters of Beattie, especially among newcomers including some immigrants who are refugees from the former territory of Palestine.

These informants told The Canadian Jewish News that a very small number of such Arab newcomers, poisoned by xenophobic propaganda in their former homeland, are supported by central, nationalistic, Arab agencies in the United States who in turn work for Syrian and Egyptian outfits.

There is a possibility, we were told, that some of them are sympathizers of Communist China and may be former active Communists in their respective countries of origin.

We were told that at least one of the distributors of hate literature in London, Ontario, is a newcomer from an Arab country.

As reported this week, last Saturday night the London police stopped the distribution of hate literature which bore Nazi insignia. The agitators disbursed, they were told they had no right to disseminate such literature without a license.

This was the second week in succession that John Beattie and his friends made this effort. Now, says Beattie, he will seek such a permit.

An informant told this reporter that former friends of Beattie had deserted him and that a certain well organized, anti-Israeli group operating from London had contacted the neo-Nazi gang and promised aid.

Also it seems that some of these Arab agitators (among whom are students benefitting from scholarships for underdeveloped countries) are helping Beattie organize a Nazi demonstration in London.

Synagogue Conference Told

TORONTO UJA DRIVE REACHES $2,000,000

By a special reporter

One of the most impressive leadership meetings of the United Jewish Appeal 1967 Toronto Drive took place Sunday morning at Toronto's Shaarei Tefillah Synagogue. This leadership group of eighty was addressed by Rabbi Dr. Stuart E. Rosenberg, campaign chairman.

A substantial number of leading personalities in the construction division, headed by co-chairmen Harry Gorman and Nathan Silver, participated in this meeting.

According to reports, these active leaders in the UJA already have covered the greater portion of their pledge cards and have reached a thirty-one percent increase on the $350,000 collected.

The assembled greeted with applause and enthusiasm the announcement by campaign chairman Dr. Rosenberg that, as of this week, Toronto UJA has reached the $2 million point on the road to the three-and-a-half million objective. This represents an eighteen percent increase compared with last year at this period of the campaign.

The participants agreed to intensify their activities so that this eighteen percent increase be maintained steadily and, moreover, that an additional $200,000 from new pledge cards be provided through the efforts of the Synagogue Council. It is realistic to expect that this year's campaign will attain the $3-1/2 million goal, this reporter learned.

Recent developments in Israel and the report of the needs overseas have convinced the community of the necessity of all-out support of this drive. It was reflected by the enthusiasm at the Shaarei Tefillah meeting following the report given by Philip Granovsky, chairman of the UJA Study Mission, who told the UJA leadership group of what he and the Mission members saw in Europe, North Africa, Iran and Israel. He stressed especially the program of the Joint Distribution Committee and described the new developing towns in the Negev - rising against all odds. Last but not least, he spoke about the needs in the field of Jewish education and health services financed by UJA through the JDC.

• *Commentary* •

By M.J. Nurenberger

TO RABBI FEINBERG

Certainly Dr. Abraham Feinberg, retired spiritual leader of Toronto's Holy Blossom, has the right to ask President Johnson to appoint him chief negotiator between North Vietnam and the United States.

From the recent publicity concerning Dr. Feinberg's suggestion to the American president, someone may be tempted to exaggerate the Rabbi's position with Ho Chi Minh or the Viet Cong. Or it could be possible that we don't know even now exactly what organization had invited, and paid for the trip of, Dr. Feinberg and his group to North Vietnam. Otherwise we should take his diplomatic demarche very seriously. For no one will dare assume that an important man of the caliber of Dr. Feinberg would make himself ridiculous by posing in the role of secretary-general of the United Nations.

Rabbi Feinberg always has been known both for his controversy and for his affinity with causes espoused by the left wing in our society. Also it is a known fact that Rabbi Feinberg, despite his former position as spiritual leader of a respected religious congregation, represented just himself in any of his much publicized ventures and adventures.

* * * * * * *

Rabbi Feinberg's right to dissent always has earned my respect. Yet I am puzzled because, during his recent trip to North Vietnam, he never disclosed the name of the organization whose envoy or guest he was.

We know he did not represent the synagogue, nor did he stand for any American or Canadian organization. Who then was behind this trip? Why, at the last moment, had Martin Niemoeller refused to join this delegation?

A man of Dr. Feinberg's position should be able to state clearly whom he represents so that we may analyze his mission accordingly. For his recent statement comparing the United States' military effort in North Vietnam with the cruelest war acts in history somehow is not in line of one professing to be impartial in this conflict.

* * * * * * *

Talking about Vietnam and the Viet Cong as well as discussing some interests close to the heart of Dr. Feinberg, it may be pertinent to point out that the Viet Cong, according to the Christian Science Monitor, is involved deeply with the so-called Palestine Liberation Front functioning from Cairo and Damascus. In fact, if one believes this very responsible Boston newspaper which is not pro-Israel, the Viet Cong, maintaining its strongest delegation in Damascus, is engaged in advising the Palestinian underground operating from Syria how to fight the Israelis.

It is not inconceivable that the recent bloody incident at the Sea of Galilee was planned by some expert of the Viet Cong. For despite Dr. Feinberg's profound faith in the moral standing of the Viet Cong and the immorality of the United States official policy, none of us has forgotten the cruelty and criminal behaviour of the Viet Cong in South Vietnam.

* * * * * * *

So long as Dr. Feinberg aspires to become the liaison between Ho Chi Minh and President Johnson, he could well begin with a special trip to Damascus to explain to the Viet Cong delegation why, in uniting with Syrian chauvinists against Israel, these Viet Cong men are fighting the most progressive and most liberal people in the Middle East whose only dream is peace and amity with all its neighbors.

Jordan Denies Visit By N.Y. Yeshiva Boys

Amman, Jordan. - A Foreign Ministry spokesman denied an Israeli report that the Jordanian Government had agreed to permit a group of 40 Jews to visit Jewish religious places in Jordan. The spokesman said that the Jordanian Government would never permit such a visit under any circumstances and at no time.

The spokesman was commenting on a report of Yeshiva College Alumni Association in New York that a group of 40 Jews would visit Jewish religious places in Jordan and Lebanon with the agreement of the Jordanian Government following talks between the Association and Jordan.

A Traitor

From our JCNS Correspondent Muenster, West Germany.

Josef Ginzburg, a Jew whose violent anti-Zionism has commended him to the extremist Right in west Germany, appeared as a witness during a trial here of 15 men charged with the mass murder of Jews at Stanislav, Galicia, during the war.

Ginzburg, who contributes to the antisemitic weekly, "National-Zeitung und Soldaten-Zeitung," told the court that "certain Jews" had been prepared, in principle, to co-operate with the S.S.

It was not true, for example, that Jews had been compelled to work for the Germans as policemen or in other capacities, he said. Their co-operation had been voluntary. He also charged that some Zionist leaders had prevented German-Jewish emigrants from going to countries other than Israel.

QUEBEC OR ONTARIO LET'S KNOW EACH OTHER

Upon the request of the thousands of readers of The Canadian Jewish News in the Province of Quebec, The Canadian Jewish News, the national newspaper of Canadian Jewry, is covering now community events in Greater Montreal as well as in Metropolitan Toronto. It also will inaugurate soon a new feature covering the smaller communities in both provinces.

The Jewish communities of Quebec and Ontario are linked in many activities; they actually are one national community.

Because of the particular problems of Quebec, The Canadian Jewish News contemplates the publishing -- for the Quebec edition only -- of a French-language section. This newspaper was the first to open a dialogue with French Canada, which we are determined to pursue in the language of the majority of the people of Quebec.

Particulars will be announced separately.

The Montreal office of The Canadian Jewish News accepts advertising.

For addresses and phone numbers of advertising and circulation offices in both cities, please see the editorial page.

Beirut: Back of Syrian Air Force Broken

BEIRUT (AP). — The battle on Friday between Syria and Israel may have broken the back of Syria's Russian-built Air Force. The fighting also exposed the lack of effective unity among the Arab States facing Israel, despite a unified Arab Command, analysts reported yesterday.

In connection with Israel's announcement of six Syrian MIGs downed, military analysts here estimate that Syria owns 20 MIG 21s and 80 other MIGs. They said persistent rumours have long claimed that Syria has only a handful of pilots considered politically reliable enough to be trusted with armed planes.

These unconfirmed reports, claiming that the rest of Syria's fliers have been grounded or purged by the Socialist political command in Damascus, would mean Friday's battle toll was a crippling blow to Syria's air potential.

A Pilot's Story – Section II, Page 16

Historic Education Conference Meets Sunday In Montreal

by The Canadian Jewish News reporter

One of the most important Jewish gatherings ever will take place this coming Sunday afternoon, April 14th, at Montreal's Windsor Hotel when representatives of the Jewish community of Quebec will take a position on its stand regarding tax support for Jewish Day Schools. This controversial issue which at a certain moment had reached the point of near-break within the community now seems to have attained the mark when unified action will be possible.

This Conference on Jewish Education, as it is termed officially, was called by the Canadian Jewish Congress, Eastern Region, and will be chaired by Ben Beutel, chairman of the Congress Committee on Education and for twenty-three years president of Montreal's Talmud Torahs.

In an exclusive statement to The Canadian Jewish News reporter, Mr. Beutel declared:

"This conference has been called to discuss Jewish education in the Province of Quebec in general and in greater Montreal in particular. We must seek government support and a fair share of tax revenue for our Day Schools."

Beutel also said that many parents of Day School children seriously are effected by the prohibitive cost of Jewish education. It also has become difficult, Beutel continued, for Jewish community funds to assume the deficits of these schools.

Speaking of the role of the present provincial government, Beutel stated that Quebec City has opened the door for subsidies by support to institutions at secondary school level. The provincial government has agreed to increase the grant per student from $200 to $350 per annum.

We feel justified, Beutel concluded, in demanding that this system be extended to primary schools; we hope the government considers it advisable to take into consideration the pertinent resolutions in this direction to be adopted on Sunday.

This conference has aroused national interest among Jewish communities throughout Canada where the problem of government subsidy for Day Schools, although differing from one province to the other, has become the universal concern of religiously conscious Jewry.

See Editorial, Page 4

Ben Beutel

Mr. Eli Rotenberg
1 Overbrook Place, Downsview, Ontario
Representative
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Honoring UJA Women

GUESTS AT SHERRY RECEPTION – Seen at a recent sherry reception tendered by the Women's Division of Toronto's United Jewish Appeal are: standing – Mrs. A. Small (left), second vice chairman of the Women's Division; Mrs. Gabriel Grushcow, chairman. Seated (left to right): Mrs. A. A. Epstein, first vice chairman; Mrs. Howard Fisher; Mrs. Ray D. Wolfe, past chairman.

RETURNING PLEDGE CARDS WITH A SMILE – At a registration desk collecting completed pledge cards for the United Jewish Appeal of Toronto are: (left to right) Mesdames Martin Offman; David Hart; Maxwell Eason; Morris Kerzner; Israel Esses; Jerome Giblon; Lionel Walters.

A sherry reception was held at the Primrose Club on Wednesday, April 5th, by the Women's Division of Toronto's United Jewish Appeal.

The affair was tendered in honor of all ladies who had worked diligently for the success of the campaign. Approximately one hundred attended.

Rabbi Stuart E. Rosenberg, UJA campaign chairman, addressed the guests. He particularly emphasized the fact that, to date, the Womens Division had played an important role in the success of the campaign.

More than five hundred completed pledge cards, totaling $9,000, were turned in.

Toronto Associated Opens Finch Ave. Branch School

The Associated Hebrew Schools of Toronto have been serving the needs of Jewish education in the city for sixty years. What is now one of the largest Jewish school systems in America, was established in 1907 with the opening of the small Simcoe St. Talmud Torah.

Established by community minded pioneers of vision, with a view to serve the whole Jewish community, by providing a system of high quality intensive Jewish education, both the lay leadership and student bodies of Associated have been drawn from the many and varied ideological and social groupings which constitute the total community.

In line with this tradition established over a period of sixty years, Associated has recently acquired a site on Finch Ave., where it is planned eventually to have a modern school building to serve the educational needs of the rapidly expanding Jewish population in the area.

In the meantime, existing facilities on the property are being adapted as temporary quarters for the use of a Nursery, Kindergarten, and other services. These will begin to function in September 1967 on the site, located at 252-258 Finch Ave. West, which is one block East of Bathurst, corner Finch and Ancona.

NURSERY JOINS ASSOCIATED

Several educational services at Beth Emeth-Bais Yehuda Congregation, 100 Elder St., are now functioning under the direction and as part of Associated Hebrew Schools. These include a five-day-a-week evening school of some 400 pupils, a Kindergarten and Day School classes up to and including Grade IV. Children who have completed Grade IV of the Day School at Beth Emeth join the main student body at the central school building of Associated, at 3630 Bathurst St.

Under a recently worked out arrangement between Beth Emeth-Bais Yehuda and Associated, the Beth Emeth Nursery will in the future also be administered by the Associated, on a similar basis as are its other Nursery Schools.

NEW IDEA!!!

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The Bank of Nova Scotia

TORONTO SYNAGOGUES

NOMINATION MEET

Brotherhood of Adath Israel held its nomination meeting last Sunday morning. Rabbi Erwin Schild spoke on: Has the Brotherhood Outlived its Purpose?

YOUNG SABBATH

Tomorrow Shomrai Shaboth Congregation will present a Youth Sabbath. The entire service will be conducted by the youth of the congregation. Stanley Emerson will deliver the sermon.

PARTY

Holy Blossom Youth Council held a roller skating party Saturday, April 8th. Dance was held at the Temple afterwards; refreshments were served.

M'LAVA MALKA

Brotherhood of Bnai Torah Congregation of Willowdale held its first M'lava Malka recently. Rabbi Sholom Gold, spiritual leader, introduced Rabbi Bernard Rosensweig, guest speaker.

The executive includes: Marvin Wenner, president; Martin Chasson, vice president; Charles Bergson, secretary; Al Engel, treasurer; Melach Halberstadt, house chairman; J. Hecht, gabbai. Mrs. Gloria Chasson is president of Sisterhood.

MEETING

Brotherhood of B'nai Israel Beth David will hold its nominations meeting Sunday morning, April 16th. Jim Fleming will be guest speaker. Topic: News and Morality--How to Earn a Living Through Bigotry, Exaggeration, Distortion and Belligerence as a Commemtator.

TO ADDRESS

At a meeting of the Brotherhood of Shaarei Shomayim coming Sunday morning, Ben Schneider, executive director, UJWF, will speak on: Social Planning in Our Jewish Community.

INSTITUTE

An Institute for Teachers will be held at Beth Tzedec Wednesday, April 19th, stressing Passover. Rabbi David R. Powell, director of the Anti-Defamation League in Canada of B'nai B'rith, sponsor of the event, will speak.

ACTIVE IN OTTAWA

Ottawa's first Jewish Reform Congregation held installation of officers recently. Among those installed were former Torontonians: William Danson, treasurer, formerly Temple Emanue-El; Samuel Bond, director, formerly Temple Sinai; Irving Singer, director, formerly Holy Blossom.

BLOOR GOOD DAY AGE CENTER CONTRIBUTES TO UJA – The Bloor Good Day Age Center of Toronto's "Y" held its annual concert recently in aid of the United Jewish Appeal. Proceeds were donated to the campaign.

Seen receiving a check for UJA is Gordon Mendley (center) flanked by Mrs. Sophie Goldenthal, vice president, and James Blugerman president of the Center.

Participating in the program were Cantor Murray Nixon, Eva Fishman, Maurice Turk, Miriam Dressler and Fagle Gartner.

YOUR PASSOVER GUIDE TO

Fine Wines from the Holyland

to grace your seder table

This Passover the largest variety of Israel's Wines yet available in Ontario may be enjoyed as they have been for years throughout the world. These traditional wines, produced at Richon-le-Zion since 1882, all bear the Kashrut certification that they have been produced and bottled under the strictest observance of religious laws. There's a Carmel Wine for every occasion throughout the year . . . cut out this Wine Guide for handy reference.

Sparkling Wine
This festive wine is produced by the traditional champagne process—naturally fermented in the bottle. Excellent for weddings or celebrations of any kind.

Carmel Hock
A noble, light, dry white table wine . . . the rare bouquet and flavour complement fish, white meat, eggs and light snacks. Serve chilled.

Chateau Richon Vin Blanc
An elegant golden semi-dry table wine . . . delicate and versatile, it goes beautifully with fish and fowl entrees. Serve chilled.

Adom Atic
This burgundy-type, clear, ruby-red wine is deliciously dry . . . excellent with steaks, roasts and other hearty dishes. Serve at room temperature or slightly chilled.

Concord Grape Wine
Grapes perfected in Israel's sun-warmed soil produce this sweet, rich wine. Served with soda water it affords a refreshing, thirst quenching drink.

Sacramental
Naturally sweet and full bodied, this medium sweet wine is outstanding for festive occasions. Recommended for the "Four Koses".

Carmel Brandy
The ancient art of producing this fine vintage has been handed down from generation to generation. Today you can enjoy the "Extra Fine" bouquet and flavour here in Ontario.

Wishniak
This rich, full bodied cherry liqueur is most popular as a sweet after dinner drink.

The colour, sound film **'Land of Milk, Honey & Wine"** is now available for group showing.
WRITE: CARMEL WINES, 111 MANVILLE ROAD, SCARBOROUGH, ONT.

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A PASSOVER MESSAGE from **POWER**

We all realize the universal significance of Passover. But very few ponder upon the meaning of the Seder – not the word, but the concept. Perhaps the Seder – which literally translated means, order, or arrangement of this festive meal – is one of the great contributions of the Jewish people to civilized living.

The Hagadah certainly contains the first manual of table etiquette ever printed. Little wonder that the head of the family is king; The mistress of the home, queen; The children, princes. For one should never forget that in times of history, when the surrounding society was composed of semi-savages, the poorest of the poor among the Jews reigned supreme by abiding by the most elegant table manners.

Let us enjoy our Seder meal; let us continue in the royal tradition of the Seder.

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ICE CREAM PINT CARTON 17¢

CLARK'S VEGETABLE OR — SAVE 2¢
Tomato Soup 10 OZ. TIN 11¢

CARNATION
Evaporated Milk 2 16 OZ. TINS 31¢

PURE WHITE GRANULATED
SUGAR 5 LB. BAG 36¢

GERBER OR HEINZ STRAINED
Baby Foods 8 4¾ OZ. JARS 99¢

FORTUNE FANCY HALVES — SAVE 9¢
PEACHES 2 28 OZ. TINS 69¢

JAFFA CROWN — SAVE 6¢
Orange Juice 48 OZ. TIN 37¢

Golden's
- KOSHER DILLS 69¢ 32 OZ. JAR
- HERRING TIDBITS $1.05 16 OZ. JAR
- HORSERADISH BEET or PURE 29¢ 6 OZ. BTL.
- HORSERADISH BEET or PURE 55¢ 16 OZ. BTL.
- GARDEN SALAD 59¢ 32 OZ. JAR

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MATZOH 5 LB PKG. 2.49

MANISCHEWITZ OR STREITS
MATZOHS 5 LB. PKG. 2.69

STREITS, MOTHERS OR HOROWITZ
Beet Borscht 3 32 OZ. BTL. 1.00

MANISCHEWITZ, STREITS OR ROKEACH
APPLE JUICE 32 OZ. BTLS. 49¢

STREITS
MATZO MEAL 1 LB. 55¢ 2 LB. 1.09

AYLMER
Pure Jams – CHERRY – STRAWBERRY – RASPBERRY 9 OZ. JAR 39¢

MONARCH PURE
Vegetable Oil 32 OZ. BTL. 89¢

SUGARIPE
Mixed Fruit 12 OZ. PKG. 47¢
RED ROSE ORANGE PEKOE TEA BAGS PKG. OF 60 87¢

SUGARIPE
Large Prunes 16 OZ. PKG. 45¢
RED ROSE DRIP OR REG. GRIND COFFEE 1 LB. TIN 1.05

STREITS OR MANISCHEWITZ
PRUNE JUICE 32 OZ. BTL. 55¢

HOROWITZ GEFILTE FISH REG. 16 OZ. 59¢ REG. 32 OZ. 1.09

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FESTIVE OR AVIV LIQUID DETERGENT 32 OZ. 69¢

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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

The Canadian Jewish News cannot be held responsible for the Kashrut of products advertised as kosher, nor will it be held accountable for financial losses due to printing errors in advertisements.

Illingworth in The London Daily Mail

The British to the Aden Arabs: "You'll be all right when we leave."

the editor letters to GRATITUDE

Dear Editor:

On behalf of the North American Executive of Betar Brit Trumpeldor, I wish to thank The Canadian Jewish News for its accurate and objective manner in which the story of our now famous Prayer Vigil in the Syrian Mission was handled.

The Canadian Jewish News was the only Anglo-Jewish paper in North America not tinged with prejudice against our youth; it presented the story with journalistic honesty.

I hope The Canadian Jewish News will continue to be the fine publication it now is.

New York City

Efraim Dimant
National Betar Commander.

Analysis

What Now?

During the much publicized Founding Convention of the Federated Zionist Organization of Canada in Toronto, which was announced as an assembly "making history". Dr. Walter S. Wurzburger, cautioned, in his invocation, the delegates not to live by clichés.

As usual, because these words were a part of a rabbinical blessing, very few took note of this admonition. For this address, the shortest and, in our opinion, the profoundest uttered at this convention, had not been introduced properly.

Dr. Wurzburger was not presented as a leading expert on the Middle East, as had been a London journalist who told the Convention that the proclamation of the Jewish state was a tragedy for the Arabs; he was not introduced as the great leader of the Jewish people who, before the thousand assembled, made an "off-the-record" statement on emigration from the Soviet Union; nor was he imported from abroad to analyze Jewish education and philosophy.

All he did was tell the delegates honestly and candidly that there is a time for a change in Jewish thinking and Jewish political effort.

No one at this convention, capable of analytical evaluation of everything said during days and nights of endless talk, took away with him one new, inspiring idea. For, after all the deliberations, we should like to be informed what history this conference made — where, in what area.

In our opinion, what it did achieve (and this must be said even though it may hurt the sensitivities of some who enjoy such gatherings) is: it consolidated for a certain time the existence of Zionist political parties acting as agencies of Israeli groups here, thus indirectly helping to strengthen the seventeen-party-system now plaguing the Jewish state.

It cannot be stressed enough that material aid to the Jewish state comes from all Jews, Zionists and non-Zionists alike.

* * * * *

The Rabbis say that Jerusalem was not given to one tribe only; it was divided among all tribes of Israel. Thus Zion is not the concern only of one Jewish group or one political organization. While those who were Zionists prior to the establishment of the Jewish state certainly deserve credit in history for their role in propagating the rebuilding of the Jewish state, even then they were not the only "Zionists". The first modern builder of Zion, the legendary Baron Edmond Rothschild, was not a Zionist in the technical sense of the word.

Today those dwelling in Zion do not consider the new Zionist World Organization as a continuation of those in the Zionist movement of the pre-state days. For a Zionist, no matter how one ridicules this theory of Ben Gurion, still is the man who goes up to Zion.

In recent years many Jewish orthodox groups created settlements in the Jewish state. Their adherents left the United States and other free countries to settle in Israel. They are not Zionists, or are they? Certainly they do not belong to any Zionist party. While these people settled in Israel, how many of the hundreds of thousands who carry membership cards in Zionist groups, including the leaders, have left the Diaspora?

* * * * *

The convention in Toronto discussed education. Those who spoke about total Jewish education forgot that the Jewish day school system was built even before this term ever was heard at any Zionist gathering. It would not be in the interest of Jewish education if political Zionist organizations become involved in our educational movement. In fact, they must be kept out of it.

* * * * *

To summarize, we heard excellent speeches; many, including the editors of this paper, enjoyed some of these talks and the fine companionship despite quarrels at this meeting.

But this wonderful camaraderie and togetherness was not an occasion for making history. People should be careful when launching slogans of the kind. Those controlling our purse ought to be more cautious in allocating budgets for such entertainment.

For the sake of Zion, we believe that our energy, our resources, our time can be better exploited. The present position of Israel demands vigilance of the entire Jewish people through unity of the communities in the Diaspora, not by the perpetuating of political differences which have no relevance to our life here but by the elimination of these diversities in order to mobilize all into one movement without "isms": for the defense of the beleaguered homeland of the Jewish people.

What We Can Do

Mideast Trouble

In one of the most critical periods of Jewish history, a truly great leader of our people, the late Vladimir Jabotinsky, taught us: remain calm but resolute. We say: in the face of the Syrian attacks in Galilee or similar disturbances in the Middle East, let us remain unprovoked yet determined to do our part.

We dare say: there is no immediate war-danger in the Middle East, for any serious conflagration in that area would mean a world war. There will be no war, for the people dwelling in Zion are still the most powerful, military unit in the Near East. They are a mighty nation because they, and no one else, renounce day in, day out, the bare necessities in order to prepare for the worst.

Furthermore, the so-called Arab unity against Israel is pure myth. Never was the Arab world so divided as now. And the point where war may erupt is Aden; for the civilized world has accepted Nasser's "right" to dictate to Arab-speaking communities how to organize their political life.

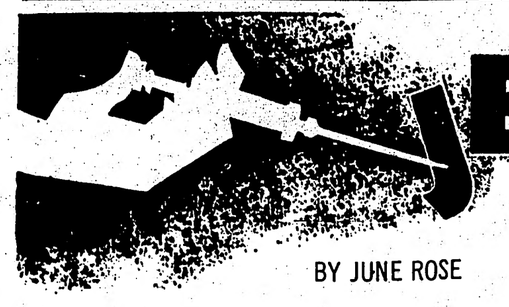
The South Arabian Federation backed by Saudi Arabia, Jordan and other non-Arab, Moslem countries faces Egyptian onslaught à la Yemen. There too the United Nations may demonstrate its impotence and surrender to deceit and demagoguery as it had in other points of conflict.

At this moment, any explosion, even an attack against Israel, will be overshadowed by the preparations for this serious confrontation which Nasser is preparing in Aden.

Right now there is no doubt that Feisal and Hussein are in mortal terror, not of Israel which does not threaten anyone but of Egypt. And we still don't know what Nasser promised Soviet Foreign Minister Gromyko in exchange for Moscow's support in Aden.

Meanwhile, while the Israelis are sacrificing blood, sweat and their last pennies for defense, at the same time they must absorb newcomers and assist those not yet adjusted in the new country.

Though we here refuse to become involved in any military support of a foreign country, we know that we cannot ignore Israel's obligations to help Jewish refugees still arriving from many countries. The military burden is theirs; the philanthropic burden is ours as well. These are our brethren too; they expect our aid.



JEWS IN LIMBO

they need our help

BY JUNE ROSE

In her second article on drug addiction among Jews, JUNE ROSE discusses the dimensions of the problem as she found it in her own extensive inquiries and as reported by Jewish medical experts.

Heroin and cocaine addiction is so new a problem in this country and knowledge of it so limited, even among the experts, that overall facts and figures are largely based on guesswork.

A knowledgeable guess of the total number of addicts at present would be about 2,600.

Jews make up between 5 and 7 per cent of them. Since "Jewish" addicts do not always reveal their religion and since some described as Jews are half Jews or Jews only by origin, the numbers can only be taken as a token of Jewish drug proneness. But there are too many.

Addiction exposes its victims to blackmail and incites them to crime. Also, addiction and "pushing" go hand in hand and Jews are not exempt from the latter.

IN PRISON

Significantly, the numbers of Jewish drug addicts serving prison sentences (for a mixed bag of crime) in London and the south has increased steadily over the past ten years. The numbers are tiny (there are ten in goal at the moment) but there can be no mistake about their identity. They are known to the Jewish authorities.

It is a disturbing fact that Jewish addicts, unlike most other Jews in trouble, sometimes come to the notice of communal authorities only after they have been rescued by a non-Jewish organization.

A 19-year-old unmarried girl, a heroin addict in her third pregnancy, was recently brought home from a Soho club in a dazed condition by a Salvation Army worker. She said she came from Israel.

The following morning, when the Salvation Army officer confronted her with a photograph of herself as a "missing person," she confessed that she was a Jewish girl from North London.

She lived for several weeks in the Salvation army girls' hostel.

Addicts are almost by definition elusive, rebellious and afraid of authority. Most of them have opted out of any kind of organized Jewish life. Unlike even the Jewish alcoholics, they will not seek out help from the Jewish establishment. Nevertheless, a detached Jewish social worker might make contact.

One young Jewish writer and social worker, Lee Harris, has gained the confidence of and given help to numbers of addicts, Jew and non-Jew alike. At present conducting a survey on the problem of drugs and the younger generation for a national youth organization, he knows more of the nether world of the junkie than most.

EXPRESSION OF REVOLT

What nobody can really explain is why Jews should be particularly drug prone. Dr. M. M. Glatt, a specialist in this field, considers that over-indulgence by parents may be a possible factor.

He also feels that the "high value that Jewish parents place on achievement" may cause stress. If a youngster does not quite make the grade and live up to his parents' expectations he may need to find a way of expressing his revolt against his parents.

But why should drugs attract the rebellious element among Jews when alcohol has always been regarded as abhorrent?

Dr. Glatt who treats alcoholics as well as addicts at St. Bernards Hospital, suggests that drugs offer a form of rebellion which does not necessitate making a public spectacle of oneself or becoming aggressive.

"No Jew," he explains, "would like to be seen drunk on the street. He would get too much public attention and that would affect his family's attitude and his chances on the marriage market." Also, he adds, "the fact that alcohol is used in ritual for kiddush and at the Seder militates against Jews rebelling by getting drunk, because even the non-religious Jew would remember the connection."

Dr. Robert Ollendorf (a survey on 100 heroin and cocaine addicts by Ollendorf and Hewetson was quoted in the "Observer" recently) has found in treating addicts that his Jewish patients tend to be easier to cure and also seem to die off more easily. Even in addiction, Jews seem to run to extremes!

His Jewish patients often come from the kind of home where mother towers over the family and engulfs her children with love. The boys grow up vulnerable, insecure afraid of sex, with an affinity to injection and to drugs. At 16 or 17, they break away from the home and they break away with a bang.

The picture of the spoilt boy, overpowered by a female influence and lacking firm male guidance conjured up by Dr. Ollendorf is a type familiar to those social workers who deal with Jewish delinquents.

Most of the doctors would agree that Jewish addicts tend to be neurotic, insecure people who can't find their niche in society, and look for a way out in taking drugs.

What, if anything, can the community do for them? One doctor has put up a positive suggestion. Dr. A. Linken is student health adviser at University College London. He is also secretary of the Society for the Study of Addiction and has been concerned with experimental work on teenage problems.

PREVENTIVE SERVICE

"Jewish children," says Dr. Linken, "are just as prone to the problems of our society as anyone else. In fact a large proportion of the addicts I have met have been Jews, a lot of them from broken homes."

What Dr. Linken would like to see is some kind of Jewish-sponsored preventive service for young people, a day and night counselling service in the West End with trained people to staff it and a hostel available.

Such a service would cater not only for drug takers or addicts but for all rootless, restless young people at war with parents and with society. It would have to be run by trained and detached workers who could form a relationship with the young, lost ones and give them guidance and help, psychiatric help if need be.

Since this type of youngster cannot stand authority in any guise, it would have to be run on permissive lines by people who would not expect too much from the users. It would cater primarily but not exclusively for Jews.

Today, drug taking is regarded as fashionable and socially acceptable in many younger Jewish circles. The more intellectual youngsters in Hampstead and the suburbs in their late teens and 20's the Left-wing circles centred on television, advertising, films, and the arts, smoke marijuana, and a lesser number experiment with LSD.

They experiment often in private when parents are out, and in the most respectable homes. Other younger children take pep pills at Saturday night parties to keep awake all night.

These groups are not anti-social. They are people looking for release, for experiment, for wider horizons than the rather narrow outlets of communal life. They are all convinced that they will never get "on the needle".

It is a dangerous game. All forms of unauthorized drug taking are illegal and bring young people into contact with all the underworld. And no one can be sure what they're smoking when they take a reefer.

No one who has not witnessed the destructiveness and vandalism of the personality, the despair of an addict in the first stages of withdrawal, trying to "kick" drugs, can understand the terror and disintegration that addiction brings.

PARENTS 'TOO PERMISSIVE'

Jewish children, like other children, need help, guidance, rules. One Jewish boy of 22, an ex-pep pill addict, described his parents as "too permissive". "When I was 13 or 14 they let me do what I liked."

Panic won't help. But to know where children are going and where they spend the night, to keep a friendly check on their habits and to start worrying if they deteriorate suddenly at school or at work is simply common sense.

The best safeguard against addiction is of course a friendly relationship between parent and child. To make life more secure for the very young and more exciting for the adolescent might be a worthwhile challenge for the community and the individual.

(This is the second of two articles.)

GENERAL DISCOVERS JEWISHNESS

Haifa, Israel (JCNS) - "I cut myself off from my Jewishness, although some of my family were killed in the Holocaust . . . but now my Jewish feelings have been aroused."

With these words a 70-year-old Italian hero, General Renati Sacerdoti, handed a Ministry of Tourism official 200,000 lire (about $345) in notes, asking him to use it for aid to needy children.

General Sacerdoti was a member of a group of tourists aboard the Italian liner Asconia which called here for three days.

The Education Conference

UNITY IN MONTREAL

The conference on Jewish education called by the Canadian Jewish Congress, Eastern division, this coming Sunday in Montreal will be held in an atmosphere of goodwill. Originally called because of differences of opinion concerning government support for Jewish day schools, it will meet following lengthy and fruitful discussion among proponents of various opinions.

Apparently those who were decried as determined opponents of government support for the Jewish school system understand the position of the thousands of parents who feel it is their right to receive for the school of their choice the share of taxes which is their due.

So long as Quebec has Catholic and Protestant school systems at the expense of the taxpayer, non-support of the existing Jewish schools clearly signifies non-recognition of the privilege of a parent to send a child to a school where his religion is taught.

Yet some oppose this demand since they believe in a public school system. However, a public school system in Quebec without religious instruction and under secular auspices still is a dream. And facing this mirage of a non-confessional school is the reality of the Jewish day school — in need of support and the ideal of thousands upon thousands of citizens.

Sermon of the week

MORAL DISEASES

The current readings from the Torah are devoted to a detailed description of a variety of contagious diseases and their method of diagnosis and treatment. As a piece of ancient legislation, these chapters may appear somewhat academic to a modern reader even, though they reveal a remarkable insight into primitive medicine.

The role which the priest played in the treatment of these diseases, however, cannot be glossed over lightly. The fact that he was privileged to serve as the guardian of the community's physical health as well as its spiritual guide is worthy of recognition.

Indeed, if one is to draw any lesson from these chapters as they appear in their original form, and as subsequently interpreted, it is that the Torah stresses the need for a healthy mind in a healthy body.

In the course of its historical development, the Jewish attitude to Biblical exposition underwent remarkable changes and rarely remained static. Even the rabbis of the Talmudic period were conscious that the march of time would affect one's appreciation of these particular chapters. Disruption in Jewish life caused by the disappearance of the Temple as a central place of worship radically altered the function of the priesthood, just as it violently disorganised the body politic of the Jewish people. As a result, it was essential to spiritualise many acts of legislation and to stress their moral aspects.

The guardian of the people's physical health was to direct his attention to their spiritual welfare. The people's soul, now disembodied, demanded priority of concern. The people's ethical and moral standards were to be preserved, and to this objective the sages directed their Biblical exposition.

So it was that what may at first appear as a play on words became a distinct feature of the Rabbinic interpretation of these chapters. The **metzora** (leper) was not a victim of physical disease but became a **motzi-ra** (a producer of evil), a tale bearer and scandalmonger, whose vicious tongue caused as much contagion as did the original Biblical disease.

Following in the rabbis' footsteps, one could apply this ingenious interpretation to many of the other diseases enumerated in these chapters. Thus, what is called **se'et** (swelling) might be treated as the carrier, since the root of the original Hebrew means to carry. The origin of the term **sapachat** (scab) implies attachment or contagion, and many well indicate the type of person who is happy to serve as a ready audience in order to absorb all the evil which others generate.

It requires little imagination to appreciate the implications of this logical adaptation of rabbinic comment. The evils which the sages sought to eradicate were the moral diseases which disrupt the even tenor of society and create discord and disaffection in human relations. Those sages were indeed conscious of the passage of time and the eternal validity of their teachings.

Opinions

New Start For Zion

by Ben C. Milner

Ben C. Milner, prominent Montreal Zionist leader, evaluates the recently held founding convention of the Federated Zionist Organization of Canada.

There are many opinions about the significance of the recently held founding convention of the Federated Zionist Organization of Canada. I belong to the optimistic school; as a Zionist, it is my considered opinion that this convention will be of great benefit to the future development of the Zionist movement of Canada.

First, it is my belief that the representation of many groups has proven the power of the Zionist movement. Most political groups, with the exception of one or two, were very well represented. I must stress that my own organization, the Zionist Revisionist, has made an impressive sight by the great number of delegates.

The Zionist Organization of Canada, the strongest of all, has manifested its influence for it was well represented, except perhaps the Montreal area. In my opinion, the Montreal ZOC should reorganize, take stock and revive the interest of its membership in its activities.

However, I was not very happy to note that the representation of the youth organizations was not what we had expected.

Toronto, all its groups, was well delegated, perhaps because of the fact that the convention was held there. Still it should be complimented for the number of delegates it managed to attract.

Concerning the political groups within the new confederation, it is my belief that the nomination of candidates for leadership (a point debated for three days and nights), the heated discussions have proven the interest of the respective parties in what the new confederation should be.

The large turnout and unquestionable interest have shown that the Zionist movement is very much alive.

Both the leaders of the Zionist Organization of Canada and the newly elected leaders of the Federated Zionist Organization of Canada are men in whom I have confidence. Undoubtedly this first convention has laid the foundation of cooperation among all Zionist families.

Concerning the political parties, I think their presence, their activity at the convention, has demonstrated that they are moved by ideas and ideals.

I do not feel that the ZOC is wise, insisting upon its "non-political" character, for each group must have a direction inspired by Israeli reality on how to work for Israel.

Participating in bond drives, general fundraising and other campaigns is not sufficient. The ZOC must choose a political direction.

Also it is clear that the Federation's new task is a rededication to the ideal of Jewish education. Education must become concrete, especially regarding the various youth movements, i.e., supporting summer camps and other educational facilities and helping students spend summer months or a year in Israel.

In the economic area, the promotion of Israel trade and commerce remains task number one. We must help business in Israel by personal involvement. This too is educational besides practical. For, learning from us, our children will be able to continue, thus guaranteeing the rapport between the next generation and Israel.

Of course, there are other problems. However, they will be discussed at another time. The fact is, all political groups have demonstrated at this convention their interest in promoting Zionist unity through the new instrument, the Federation.

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SAVE up to 4c — Heinz or Gerber's — 4¼ oz. Jar STRAINED BABY FOODS	4/50	4/50	4/47	4/46c
SAVE up to 8c — Heinz — 48 oz. Tin FANCY TOMATO JUICE	41c	41c	41c	33c
SAVE up to 19c — Liquid — 24 oz. Container IVORY DETERGENT	99c	99c	1.00	81c
SAVE up to 6c — Kraft — 7¼ oz. Pkgs. MACARONI DINNER	2/32	2/33	2/27	2/27c
SAVE up to 7c — Choice — 14 oz. Tin AYLMER GREEN PEAS	2/41	2/37	2/39	2/34c
SAVE up to 20c — Big 2 lb. Tin NESTLE'S QUIK	99c	99c	99c	79c
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toronto after dark

MOST TALKED ABOUT WORK OF ART IN TORONTO: "THE PROPHET" BY SCULPTOR JACQUES LIPCHITZ – This sculpture is one of many now shown at the Dunkleman Gallery in co-operation with New York's Marlborough-Gerson Gallery.

An essay about Jacques Lipchitz in connection with the exhibit of his works here will appear in the Passover issue of The Canadian Jewish News.

SOLD OUT

Hello Dolly!, starring Carol Channing, is completely sold out for its two-week stay at O'Keefe Center, starting Monday, April 17th. Carol created the role of Dolly on Broadway more than three years ago. Hello Dolly! is the winner of no less than ten Tony Awards and was the choice of the New York Drama Critics' Circle as the best musical of the year.

BEST VOCALIST

Catherine McKinnon, currently in Spring Thaw at the Royal Alexandra (presented by Robert Johnston Productions), recently was voted best female vocalist of the year by RPM Music Weekly. She is astonishing audiences across Canada with the "new" McKinnon personality.

LAST OF SERIES

John Coulter's play, A Capful of Pennies, the Aries Productions presentation starring Sean Mulcahy, now in its final week at Central Library Theater, is the last of a successful season.

POSTPONED

Because of a very heavy schedule in Montreal, the National Theater School has postponed their performance at York University Theater of Maxim Gorky's The Lower Depths (in English) to the 30th of April. The production will be directed by David Calderisi, a Canadian whose career has been in British theater.

On the 23rd of April, York University Theater will present the British film, The Knack, starring Rita Tushingham. The film won the Best Picture Award at the Cannes Film Festival in 1965.

MAY RUN ON

This is supposedly the last week of Joe Orton's comedy, Entertaining Mr. Sloane, at the Colonnade. However, it may continue because of capacity audiences.

RETURN ENGAGEMENT

Through this weekend, Casey Anderson, one of the most popular guitarist and vocalist in the field of entertainment, performs at Castle George. The famous Art Ayre Trio continues in the Spaghetti House.

THE LIVELY ARTS

by D. Cohn

* Molly Picon will act in two shows, the tryout of The Rubiyat of Howard Klein, and, Funny Girl, both on the summer circuit. Molly will star as the mother in Funny Girl.

* Actress Claudette Colbert and her husband Dr. Joel Pressman, Los Angeles surgeon, stopped off for a day last week in Israel on way to Bangkok.

* Soviet Russia and nightclubs somehow don't go together. But they have begun to establish themselves. One is the White Nights, in Leningrad, an ultra-modern, darkly lit club with a bar, high stools and a with-it dance band.

However, no one can go in without an invitation and unless there happens to be a vacant seat, for "standing would not be considered proper rest and recreation."

Wine, vodka and meals can be had, but one can't smoke. Dancing ends at eleven sharp, but that doesn't mean the White Nights closes its doors. From eleven onwards, one may remain as long as possible, partaking in discussion groups.

* Yiddish folk songs and contemporary music based on texts of Jewish themes will be given in a program organized each Sabbath during this month by the management of the Spanish Synagogue in Prague.

Taking part are the newly formed Exodus singing group, conducted by Prof. Vladivoj Jankovsky, director of the Prague National Opera Choir, with Alexander Singer and Eva Iltisoua-Starkova as soloists.

Also this month four exhibitions of paintings will be shown in the hall which formerly was the congregation's Winter Synagogue. Artists represented are Kamila S. Hajkova whose paintings are being displayed in the Czech pavilion at Montreal's Expo '67, Jarmila Maranova, Prof. Leo Haas and Helga Weissova-Hoskova.

A series of pictures, Franz Kafka and his Prague, are included in the Maranova exhibition; also drawings made as a child in Theresienstadt and works wherein can be distinguished scenes from a visit to Israel, dedicated to Helga Weissova-Hoskova.

This month too the Jewish State Museum in Prague is organizing a series of popular scientific lectures on the fight of the Jews against Hitlerism and related subjects.

* Humorist Sam Levenson is on the fundraising circuit. Levenson, a native New Yorker, was raised in a closely knit family group consisting of Mama, Papa, one sister and six brothers. He received his BA degree from Brooklyn College and his MA from Columbia University. Then he taught Spanish at Samuel Tilden High in Brooklyn.

Sammy remembers that when he graduated from college, smack in the middle of the depression, he didn't receive his diploma; he was unable to afford the $1.78 fee. He finally received it twenty-three years later "for free" when he was cited Brooklyn College Man of the Year.

His funny notes dropped on the desks of other teachers and the many monologues delivered lunchtime began his career as funny man. As his income and reputation as comedian grew, he discovered in 1948 that his annual salary as teacher totaled $3,072 whereas he made as comedian $15.000. Ed Sullivan launched him on his way.

* Lou Jacobi says, "I'm the skeleton in everyone's closet. When I sound off and bluster and nag, people laugh because I'm an outlet. There's always a bit of such a character in them."

Jacobi offstage plays the fiddle, paints, feels deep rapport for the Welsh musings of John Cooper Powys and feeds the squirrels in Central Park in New York where the former Torontonian lives.

Jacobi says his flair for buffoonery stems from his tailor-father during his formative years. "He was the real ham in the family," muses Jacobi affectionately. His father filled him with tales of theater-wonder in Lodz, Poland; but he insisted Lou take violin lessons on a five-dollar fiddle.

Lou laughingly remembers when his father berated him with, "You're a bum - you're nothing but a bum." Later when the son had become an actor, father said to mother, "You know, I always said that if he'd get a job he'd do great."

When Jacobi, Sr., saw his son as the father in Come Blow Your Horn, he said to his wife, "Louise, I know a lot of fathers like that."

Lou, now 54, married at the age of 42.

* In Paris, the venue was a new café just opposite the old Flambaum restaurant near the Folies Bergere, for years the rendezvous of kosher, and not so kosher, tourists. Now Flambaum is just an ordinary snack bar and Arabic-speaking Jews from North Africa have opened cateries and places of entertainment in the district.

On Purim night, the Union of Jewish Doctors had invited members to a Purim evening. The meal was the traditional North African couscous (semolina), followed by equally traditional North African songs and dances including belly dancing.

Guests in the filled room were mixed: half Askenazi, half Sephardi. The band leader was the famour Al Kahlawi al Tunsi, "the dark one from Tunis". He established the mood by singing local songs in the off-key fashion of North Africans.

The Ashkenazim were taking longer to warm up, when the "dark one from Tunis" struck up his own version of Hava Nagila. Immediately everybody joined in and barriers were down. It was nothing short of a local Purim miracle, the mixing of Paris' Jewish community.

IN READINESS – Margaret McLeod (left), one of Edmund Kean's mistresses, and Jane Casson, who appear in A Capful of Pennies, through this weekend.

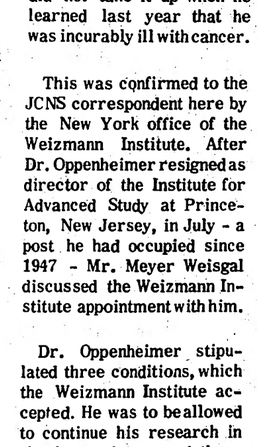
THE OPPENHEIMER PUZZLE

New York (JCNS) - Dr. Robert Oppenheimer, the nuclear physicist, who died in February, tentatively accepted the presidency of the Weizmann Institute of Science, in Rehovot, but he did not take it up when he learned last year that he was incurably ill with cancer.

This was confirmed to the JCNS correspondent here by the New York office of the Weizmann Institute. After Dr. Oppenheimer resigned as director of the Institute for Advanced Study at Princeton, New Jersey, in July - a post he had occupied since 1947 - Mr. Meyer Weisgal discussed the Weizmann Institute appointment with him.

Dr. Oppenheimer stipulated three conditions, which the Weizmann Institute accepted. He was to be allowed to continue his research in physics and to spend three or four months in America each year, and to be kept free from social obligations.

Mr. Weisgal, who was appointed president of the Weizmann Institute in the autumn, is planning to build a physics laboratory there in memory of Dr. Oppenheimer, who was a member of the board and an honorary fellow.



BECOMES BB PRESIDENT – Alderman Ben Nobleman (York), who has been elected president of Sterling Lodge 2216, B'nai B'rith, recently. Other officers are: Lou Wasser, 1st vice president; Charles Goeldner, 2nd vice president; Morris Bader, 3rd vice president; David Slater, treasurer; Ernie Berger, financial secretary; Marvin Singer, corresponding secretary; Sol Cohen, recording secretary; Sydney Woolfson, Q.C., Reuben Farberman, Abe Ziskin, Stan Ross, Jack Goldberg, Lou Tepperman, Milton Eugene trustees.

Installation took place last Saturday. Max Shecter, past president, District 22, BB, was installing master.

ARMOUR HEIGHTS LODGE PRESIDENT – Dave Robbins, a co-developer of Peel Village, who will be installed president of Armour Heights Lodge, B'nai B'rith, at a dinner-dance on Saturday evening, April 22nd, at Temple Sinai. Other officers to be installed are: Sigmund Lightman, 1st vice president; Lawrence Marshall, C.A., 2nd vice president; Morrie Grossman, 3rd vice president; Lawford Harris, C.A., chaplain; Milton Levita, C.A., executive secretary; Fred Skurka, C.A., treasurer; Louis Sherman, recording secretary.

PRODUCTS OF CANADA – Don Harron as Wood. In the background are Dinah Cristie as Fur and Catharine McKinnon as Gold. All this can be scooped up in Spring Thaw '67, the delightful presentation of Robert Johnston Productions at Toronto's Royal Alexandra Theater.

Theatre in Toronto

MACABRE ART - OR IS IT?

by Barbara I. Pearl

It is natural and understandable that the most macabre of all themes, Auschwitz, should be explored by artists and would-be artists, whether in poetry, novel or drama. One of these impressive attempts to dramatize the greatest of human tragedies is The Final Solution, by Dutch writer Wim Van Leer, now shown at Toronto's Poor Alex, produced by Harry Pollock under the direction of David Leslie.

No one will doubt the sincerity and devotion of the author who, in depicting one episode of Auschwitz, undoubtedly seemed to remember, paraphrasing a biblical expression, that the ground upon which the playwright treads is holy. Yet while the intentions are of the purest, art is not judged by one's readiness to portray or paint a subject but by the results, by the manner the performance moves us or leaves us barely touched.

* * * *

Number 70951 is the only form of indentification of concentration camp inmate Hermann Bernstein (Joseph Rabinowitch). He tells his story of the degradation of man to a group of businessmen engaged originally in the manufacture of bakery ovens.

The firm of Truax and Sons has been requisitioned to produce ovens that would do away completely with thirty to forty thousand bodies a day, with not a shred of evidence left.

Dr. Hamlin of the Waffen S.S. (Eric Kosky) persuades engineer Baumann (Louis Thompson) to create such a monster. Pretending that it is for the remains of subversives, prisoners and enemies of the nation sentenced to die, Dr. Hamlin receives cooperation, all in the name of the good Fuehrer.

However, Hermann Bernstein, Jew, is brought in for experiment; he dumps the applecart.

These are "good" Germans, moved by Hermann and what he tells them. He in turn is touched by their kindness.

At night it is suggested to Bernstein that he sleep in the experimental furnace to keep warm. Somehow he inadvertently triggers off the mechanism - next morning all that is left of Bernstein are his eyeglasses.

Everyone is stupefied, to say the least, except Dr. Hamlin who is happy that this new crematorium works.

The appalled Baumann, himself a war hero displaying an iron cross, refuses to perfect the operation.

Nevertheless, when Dr. Hamlin outlines the only alternative which would mean death for Baumann and his family, there is no recourse but to continue.

* * * *

Of course, anything pertaining to Auschwitz is impressive. But Van Leer's drama is more a documentary than a work of art. And because of our relative closeness to the tragic years of Auschwitz, it takes a more powerful pen and more potent, artistic talent to truly create this macabre though, at the same time, great drama portraying Auschwitz.

KEY ROLE – Louis Thompson, who assumes the role of Wilhelm Baumann, works engineer, in Wim Van Leer's The Final Solution, playing at Toronto's Poor Alex through April 22nd.

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Midrash For Mothers

WHAT GRANDMA LIKED TO READ

by Dr. J.J. Maitlis

The old Yiddish literature was a folk-literature in its truest sense. It flowed in two separate streams: a religious and a secular. While the religious literature had its strong roots in the Jewish past and served to instruct and edify the ordinary untutored man and woman, the secular literature was a product of the outside world.

We know today that the ghetto was never completely isolated from external influences. Even in the darkest days of the Middle Ages there took place a flow of ideas, beliefs and literary trends from the outside world into the ghetto. The interchange of ecclesiastical and secular ideas between Christian and Jewish societies prevailed throughout the Middle Ages.

This external influence was at times very great indeed. Side by side with the German minstrel and gleeman we find Jewish poets and gleemen who used thematic material derived from non-Jewish sources for their epic and lyrical works. There was a demand at all times for literary entertainment and popular amusement. Jewish audiences were eager to listen to the fantastic stories of knightly romances. The heroic deeds of King Arthur and the knights of the Round Table, the glorious exploits of such heroes as Hildebrand and Dietrich of Bern, delighted and fascinated Jewish audiences.

In addition, the Yiddish gleeman created his own national epic, such as the famous Shmuel Buch or the Melochim Buch (the Books of Samuel and the Kings), both based on Biblical fables and embellished with narrative elements from the Midrash and Agada. It was a pastime literature enjoyed by old and young in the ghetto.

The religious literature reached its peak in the sixteenth and seventeenth centuries. It expanded vastly when the printing presses were able to turn out great quantities of Yiddish books and make them accessible to the broad masses. This literature was designed above all for the untutored folk who could not "swim in the ocean of Talmudic studies". It comprised popular knowledge and guidance in religious matters, customs and observances and in moral conduct and ethical behaviour.

A prolific religious literature sprang up, ranging from ordinary Bible translations in the vernacular, from Biblical paraphrases with their homiletical and agadic excursions, to prayer books for everyday use, as well as Machzorim for the festivals and popular ethical treatises and collections of stories and legends. They all pursued one purpose: to edify, to inculcate a moral spirit in the heart of the ordinary Jew and teach him to lead a God-fearing, pious life.

Some of this literature, with its homiletical exposition and interpretation of the Biblical text, paved the way for the most popular and famous of all folk-books: the Tsena Ur'ena, which for centuries was a vade mecum in every Ashkenazi household.

The Tsena Ur'ena was not an ordinary Biblical translation, or for that matter a paraphrase, but a new type of Midrash in the Yiddish language. It expounded and interpreted the text of the Bible in the best tradition of the old Jewish homily, interlaced with tales and stories from the Midrashic, and later Cabalistic literatures, adding many exegetic comments and popular explanations drawn from Rashi and Bachya ben Asher.

This Midrash in Yiddish for the Jewish woman was indeed a turning point in Yiddish folk-literature. It exercised a strong hold over an important segment inside the Jewish community. Its author, Rabbi Yacov ben Isaac Ashkenazi, of Janow (in Poland), compiled the work in the latter part of the sixteenth century, publishing it for the first time in Dublin round the year 1600. We do not know the exact date as the first and some of the following editions, are extinct.

The earliest extant copy was printed in Basle in 1622. Its title page states that it is the fourth edition. What a remarkable success for a book in those days to go through four editions within twenty-two years or so. It remained a "best-seller" for centuries, being printed and reprinted with certain minor changes and modifications over a period of nearly 350 years up to the present time.

The title Tsena Ur'ena is taken from the Song of Songs 3,11: "Go out, ye daughters of Zion and look at King Solomon". It is the Jewish mother, the ideal Jewish woman, to whom Rabbi Yacov Ashkenazi turns with his popular Midrash.

This book, in a sense feminine in its style and character, intimate and stimulating, became a household guide in every jewish family for generations. On a Sabbath or festival day the Jewish mother would study it with great devotion and piety. At times she was carried away by its simplicity and poetry, its charm and sublime beauty, into a world of bliss and enchantment. She would also read whole passages of the book to her children, records of the glorious past, the heroic deeds of fore-fathers and the acts of the righteous and virtuous men of former times.

Whole generations of future mothers in Israel were brought up on this unique folk-book, which inculcated into their hearts a deep religious feeling, a spirit of piety and humility. Through it the Jewish woman became acquainted with the great national heritage of the past. Sources of the Hebrew literature, the traditional lore of Talmud and Midrash, became accessible to her.

The author was not only a master preacher but also a writer of distinction. His popular style, simple and flowing, coloured with a poetic glow, made his book a classic of Yiddish folk-literature. It seems that his intention was that it should replace the popular preacher, the Maggid.

In his "Sepher Hamaggid" he states quite openly: "This book was composed so that the ordinary man should not have to look for a preacher to expound the Bible to him . . ." The ordinary man and the untutored woman could now turn to the Tsena Ur'ena and gain access to the Bible through its lofty comments and explanations and derive a moral from the wonderful stories interwoven in the Biblical text.

The Tsena Ur'ena is divided into the weekly portions of the Torah and Haftarot, together with the five Megillot. It became a fountain of strength to the Jewish woman, particularly in trying days. From it she drew courage and devotion, love for her people inspired by fortitude and hope of a brighter future. It was the trusted, never failing guide of the Jewish woman, her educator and tutor.

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THE CANADIAN JEWISH NEWS
FRIDAY, APRIL 14, 1967
SECTION II

Most Famous Writer Meets Celebrated German Author

German writer Guenter Grass, who last week concluded his two-week visit to Israel, met with Israel's Nobel Prize Laureate Shmuel Yosef Agnon for a tete-a-tete talk which lasted for over two hours instead of the scheduled one hour. Visibly impressed, Mr. Agnon said after the meeting: "He impressed me as an honest and straightforward person. I have full confidence in him, because he says what he thinks. He became active in politics because of his children. Certainly he must be a great and capable writer. I have not read any of his books yet, but will read them now. I am convinced that he was not insulted by the Hebrew Writers' Union decision not to receive him – after all he was received by another important man of letters, President Shazar."

Germans, Israelis Discuss Education

Rewriting Jewish History?

by J. YERIEL

Jerusalem – Three German educators from Munich arrived in Israel for a fortnight's visit that may well prove to be another milestone in German-Israel relations. If successful, their visit will lead to a revision of the presentation of Jewish history in German schools and ultimately to a new approach in Israeli schools to the teaching of the history of Germany, particularly of the post-war Federal Republic.

The visitors are Dr. Anton Fingerle, head of the Munich Municipal Education Department; Mr. Karl-Heinz Thaudien, in charge of the Department's bureau for the international exchange of teachers and students, and Dr. Herbert Hohenemser, director of cultural affairs at the Municipality. Their trip, as guests of the Union of Local Authorities, follows the visit of five Israeli educators to Munich last December. One of the five was Dr. Shaul Levin, head of the Tel Aviv Municipality's Education Department, the moving spirit behind the idea of cementing educational and cultural ties between pupils and teachers of the two countries.

After concluding a 12-day tour of 10 Munich high schools, during which he spoke with hundreds of pupils and teachers, Dr. Levin announced that West German and Israel educators and historians would set up a joint commission to study the presentation of Jewish history in textbooks used in Bavarian schools. It was intended also to examine the presentation in Israeli textbooks of the history of postwar West Germany.

During meetings with German educators Dr. Levin criticized the way Jewish history is taught in German schools: he found that generally there was adequate information about the Holocaust and the Nazi persecution of the Jews, but that it had little connection with any historical context. He claimed that German history books stress pogroms and persecutions while ignoring the great role played by European Jewry in the growth of European culture. "To you Einstein was a German and Spinoza a Dutchman," he said at one of the meetings.

(Some German educators have independently stressed the need for the "broad approach" to history. Professor Saul B. Robinsohn, head of the Pedagogics Department of the Max Planck Institute for Educational Research in Berlin, before taking up his present post conducted an analysis of German history textbooks. He concluded, according to "Germany Reports," a semi-official publication: "The goal of the teaching of history is to educate for responsibility in the historical context. Information alone will not suffice...It would therefore be important for a young German to learn that there is nothing coincidental about anti-Semitism, the persecution and the extermination of the Jews during the National Socialist regime, but that these are an integral part of it, and were characteristic of it. In other words, they should learn that not 1945 is the year of Germany's breakdown, even if it is the year of total defeat but that the collapse occurred in 1933.")

In an interview last week, Dr. Levin said that the Germans had also failed to understand properly the historical background of Zionism and the establishment of the Jewish State. "Israel is not the fruit of the Holocaust," he told the German educators. "You cannot understand the rebirth of Israel without knowing anything about Ba'al Shem Tov and the messianic trend in Judaism."

Dr. Levin said that he had found the Munich students he had met generally well-informed about Israel, but that they had acquired this information outside the classroom – from the press, the radio, television. His classroom visits were not pre-arranged. In each school he asked to be shown the daily schedule, picked out a class at random, and walked in.

"I was introduced by the teacher, and I told the pupils I wanted to find out what they knew about Israel and that I was prepared to answer any questions. The response in most schools was astounding. Almost 40 pairs of hands would shoot up immediately."

The critical questions dealt largely with the Arab refugees, the Samua raid, militarism ("why do you always celebrate Independence Day with a large military display?"). Dr. Levin had the impression that these questions were not hostile, but he thought that Arab propaganda had left its mark.

A large proportion of the high school youth is left-centred, more left than the Social Democrats, Dr. Levin says.

Some pupils told him that they have Arab student friends, and that while they themselves felt sympathetic to Israel they often did not know how to reply to their friends' attacks on Israel. Another source of anti-Israel propaganda was the neo-Nazi National Democrats.

The Arab League has an office in Munich and Arab students often distribute their propaganda leaflets in front of the schools. On the other hand, visits from Israel Embassy people to Munich are rather infrequent, Dr. Levin was told there. He urges that an Israeli education officer, who would concentrate on closer contact with German schools, should be attached to the Embassy in Bonn.

Dr. Levin believes that increased attention should be paid to cultural exchanges of teachers and pupils between Israel and Germany. In Munich alone there are about 800 students who have already visited Israel, and this has "a tremendous effect in counter-balancing the anti-Semitic and anti-Israel propaganda of the Arabs and the neo-Nazis." The teachers Dr. Levin spoke to, particularly those in the 25-40 age group, look to Israel for support in their task of educating young Germans to reject fascism and anti-Semitism. The best immunization against anti-Semitism is a visit to Israel, especially if it results in personal contacts, some of the teachers told him.

The Germans say that as far as our books are concerned, German history ended with the downfall of Hitler in 1945. Insufficient attention is paid to the history of the Federal Republic, its relations with Israel and the Jews, the rise of Neo-Nazism, and the fact that a whole generation of young with Israel is vital if the Germans had grown up to tragic past is not to be whom a living, concrete link repeated.

VANIER HONORED

The Canada Post Office will honor the late Governor-General Georges P. Vanier on September 15th by issuance of a commemorative stamp, as was announced by Postmaster General Jean-Pierre Cote. The date of September 15th is the anniversary of the day on which the late Governor-General took the Oath of Office in 1959.

The new stamp will increase to ten the number of commemoratives to be issued by the Canada Post Office during Centennial Year.

NORTH YORK PLANS CAREERS EXPO '67

Careers Exposition 1967, sponsored by the Board of Education for the Borough of North York, will be held at the North York Centennial Center Monday, May 8th, to Friday, May 12th. It is designed to provide the nearly 21,000 students in the secondary school panel with an opportunity to meet at first hand members of the professions, business and industry for the purpose of enriching their present experiences and enhancing the day-to-day guidance program conducted in the schools.

The prime objective is to involve the entire community in an overall guidance program and to develop a greater awareness of the broad range of career opportunities. Parents will be able to acquaint themselves with the ever-changing perspective of these career opportunities and create a more personal approach to career planning.

The public will visit the Center from 7:00 p.m. to 9:00 p.m. during the entire week.

recipes for the week

MATZA MEAL PANCAKES
3 eggs, separated
1/2 cup matza meal
1/2 cup water
1/8 tsp. salt

Beat the egg yolks until light and thick. Mix matza meal, water and salt until thoroughly blended, then stir in the egg yolks. Beat the egg whites stiff and fold into the batter. Heat a pancake griddle over medium heat, and grease generously. Drop the batter by tablespoonfuls on the griddle. Flatten slightly. Cook until the bottom is golden brown, turn over and brown. Serve with sugar or jam. Serves 2 or 3.

PASSOVER NUT COOKIES
4 eggs
1/4 cup soft shortening
1 cup sugar
1 cup cake meal
1 1/2 cups finely ground nut meats
1/2 tsp. salt
1 tblsp. lemon or orange juice, or 4 ounces melted bittersweet chocolate

Beat eggs, shortening, sugar until light and fluffy. Stir in remaining ingredients. Drop by teaspoonfuls on a well greased cookie sheet, 2 inches apart. Bake 10 minutes at 375 degrees or until nicely browned. This makes about 50 cookies.

SISTERHOOD HOLDS MEETING

Mrs. Jean Blatt presided recently at a Sisterhood meeting of Beth Tikvah Synagogue, held in celebration of Israel's eighteenth birthday.

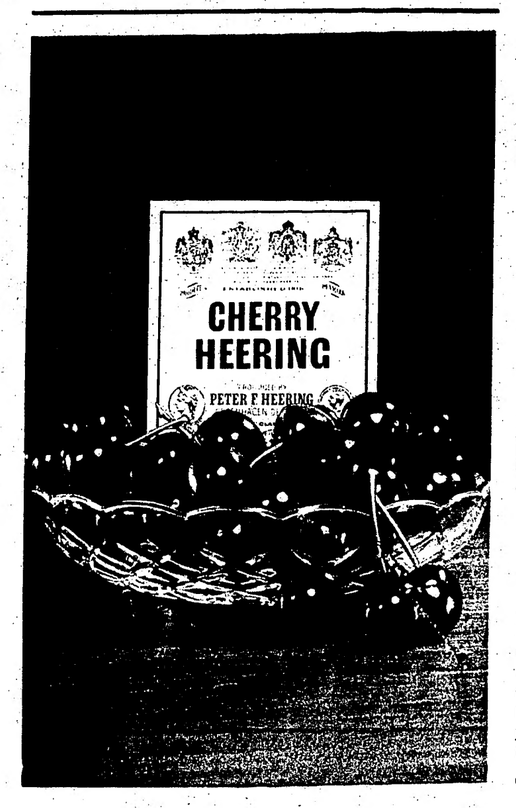
Dr. Alan Ross showed slides of Israel and described the various places.

Mrs. Sharon Goldhar reported on the events of the eleventh annual spring conference of the Ontario branch, National Women's League, which was held at B'nai Israel Beth David.

Plans were finalized for the Spring Festival of Fashion which will be held on April 18th and 19th.

Participating in a skit were Mesdames Helen Daniels, Sharon Goldhar and Simone Stern.

Refreshments were served.



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A Report On Israeli Mores

MARRIAGE AND GEOGRAPHIC MOBILITY

by Zion Rabi

Jerusalem (JCNS) - Israeli society, containing Jews from practically every country in the world, is an ideal field of investigation into marriage matters for the demographer, anthropologist and sociologist - a human laboratory virtually unequalled elsewhere. The recent issue by the Central Bureau of Statistics of Israel of a special publication on "Marriage of Jews in Israel, 1947-62", is therefore of particular interest.

The publication consists of two parts. The first comprises time series compiled according to specific characteristics, such as age, family status, country of birth, place of residence, etc., for all the years for which particulars were available from 1947 down to 1962. The second part contains more detailed statistics for the three years before during and after the Population and Housing Census of 1961. Here various characteristics of the couple and of the bridegroom and bride are presented in combination.

The first aspect to attract our attention is intermarriage between natives of different countries and members of different ethnic communities. This is a measure of the extent of integration which is taking place among different sectors of the population.

Among the Jewish population of Israel, as in other mixed immigration countries, there is a trend to marry persons born in the same country or of the same origin group. Among the Asian-and African-born this trend is more pronounced than among the European-American-born. Marriage is also more frequent between persons born in countries which are related culturally or language-wise, as between natives of Russia, Poland and Rumania; Germany, Austria, Czechoslovakia and Hungary; Yugoslavia, Greece and Bulgaria. The data show that this trend tends to diminish the longer the people in question have been living in the country.

The tables show that of the total of 14,738 marriages which took place in 1962, 15 per cent were concluded between members of different ethnic groups. This means that one of the spouses was of Asian-African origin, while the other had a European-American background. Undoubtedly intermarriage between people from different countries, with dissimilar aspirations and values, is the highest form of mutual identification. By uniting in marriage both partners seek jointly to achieve the same goal in life and to suppress social tensions arising from differences in character and outlook due to their dissimilar origin.

This implies adaptation not merely on the part of the marriage partners but also of their families who on seeing the values of the other community in a different light, suddenly discover - to their surprise - that some of its customs and habits might not be so bad, after all.

Intermarriage between different ethnic communities has been slowly but steadily on the increase since 1952, when it accounted for only nine per cent of the total, until 1955, when 12 per cent of all marriages were of this type, and 1960 with a rate of 14.5 per cent. The breakdown of marriages by type of settlement shows that in 1962 the kibbutzim had the highest rate of such intermarriage. Of 855 couples where the bridegroom was living on a kibbutz, 192 marriages, i.e. 23 per cent, were between partners belonging to different ethnic communities.

The kibbutzim were followed by Tel Aviv with 18 per cent, Haifa with 17 per cent and Jerusalem with 15 per cent. The villages were at the bottom of the list, with only nine per cent. Considering that village populations are more conservative than the kibbutz population and that Jerusalem is a more conservative than the kibbutz population and that Jerusalem is a more conservative town than Tel Aviv, it is thus borne out that the less conservative town than Tel Aviv, it is thus borne out that the less conservative the population in its social attitudes, the higher the rate of intermarriage between partners of dissimilar origin.

The attraction indexes, indicating the tendency of natives of a particular country to marry within their own group, are lowest for persons born in the U.S.S.R., Czechoslovakia, Germany and Austria, who have practically all been living in Israel for a long time. On the other hand, high indexes are recorded for persons born in Yemen and Aden, Iraq, Tunisia, Algeria and Morocco, most of whom are recent immigrants. These indexes thus confirm a conclusion drawn from other investigations, that length of stay in the country reduces the tendency towards endogamous marriage.

In Israel, a typical country of immigration, which takes in newcomers of highly divergent social and cultural backgrounds, research into the institution of marriage has its singular uses. One of the country's focal problems is the integration of the new immigrants. There are but few means by which this can be measured. Marriage between new immigrants and those long settled or born in the country may to some extent serve as a yardstick for the extent to which this integration is proceeding, at least from the social, if not from the economic, point of view.

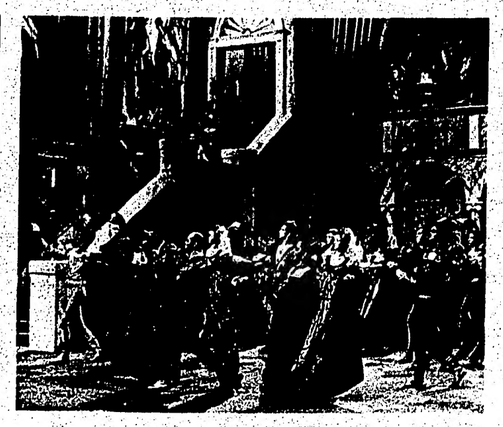
In 24 per cent of all marriages during 1962, one of the partners was born in Israel or was a "veteran" (immigrated before 1948) and the other partner was a "new immigrant" (immigrated since 1948). Had the choice of partner not been influenced by the duration of stay in Israel, this percentage would have been 47 per cent.

For the sociologist and economist it is important to know how many widowed and divorced persons - especially those who have children - remarry each year. Of the bridegrooms who wedded in 1962, 85 per cent were bachelors, 10 per cent were divorced and 5 per cent were widowers. Of the brides, 86 per cent were spinsters, 9 per cent divorcees and 5 per cent widows. About a third of the divorced and widowed persons who married had children of a previous marriage.

One of the striking features of the tables in the constancy of marriage habits of the population taken as a whole.

The author is the Director of the Demographic Section of the Israeli Central Bureau of Statistics.

This is the first of two articles by Zion Rabi.



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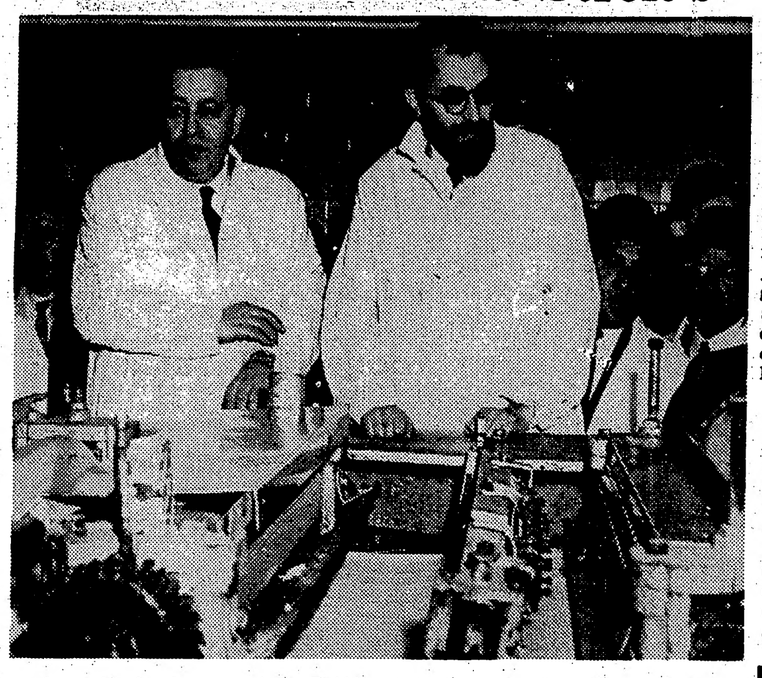

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Bessie and Jacob Meirowitz joined a beach club. But since they didn't know anybody, they sat off by themselves near the pool at first.

Bessie became acquainted with a woman in the next cabana who invited the Meirowitzes to join her group. The next time Jacob went, he joined them too.

They spoke of many things. Someone mentioned how sad it was that two of our great writers, Hemingway and Faulkner, had passed on. Someone spoke about Sandburg, Frost and T. S. Eliot. Jacob occasionally joined the conversation but Bessie remained silent.

Going home, Jacob began to yell: "For goodness' sake! Can't you open your mouth once in awhile? You sit there like the cat got not only your tongue but your brains too!"

Bessie didn't reply. But the next week she was determined to contribute to the conversation.

The following Sunday found them again gathered at the pool. One of the women ecstatically reported about the new Philharmonic Hall where she heard an all-Tchaikovsky concert. "I just love the Nutcracker Suite!", she raved.

Turning to Bessie, she asked, "Do you know Tchiakovsky?"

"Do I know him? Why, last week when our car was laid up, I took the number four bus to the beach. And who should be sitting next to me but him! He was very friendly and he talk to me all the way until he got off the bus."

After a period of stoney silence, luckily someone suggested going into the pool.

Naturally Jacob was furious. On the way home, he sat frozen in the car. Bessie saw something was wrong.

"All right, Jacob, out with it! I see you're mad. So what did I say that was wrong?"

Jacob roared, "What did you say that was wrong? How stupid can you be? How many times do I have to tell you... the number four bus doesn't go to the beach!"

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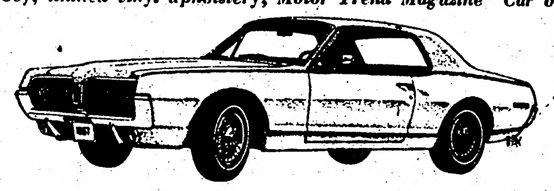

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INTERMARRIAGE AND OUR FAMILIES

by Stanley Rossby

To a larger degree from in any other Western socio-cultural environment, the family remains the centre of personal fulfilment and national self-realization in Jewish life. Although decades of legal equality and years of accelerated social mingling threw this once mingling threw this once sealed family unit wide open to heterogeneous influences, it is safe to say that this affected the Jewish family much less than the Jewish individual.

In the process of maturing, Jewish young men and women may drift from their ancestral way of life. The rebellious spirit of youth often makes them repudiate old customs and usages and embrace new ideas from the outer world. However, when they settle down to family life a significant turn to traditional values occurs, gaining momentum upon the arrival of children.

Whatever the attitude of young parents toward Jewish tradition - indifferent, detached or critical - some kind of inner compulsion makes them bring their children to the gates of the half-forgotten past so they at least may derive a glimpse of the colorful world of bible stories, Jewish holidays, customs, rites, liturgical music and texts.

The Jewish father may be the guiding spirit of the family, the carrier of Jewish knowledge and tradition, but it is the Jewish mother who constitutes the family's magnetic field, the source of its warmth and cohesive force.

Even in the olden days when the man was the only subject of religious law offering in the daily morning prayer thanks to the Creator for "not making him a woman", father's nominally exclusive power over the family did not make him its only meaningful centre.

The Jewish mother, deprived by man's law and tradition of all external means of displaying either her personality or feminity, confined in her social contacts to a closed circle of other Jewish women, found her personal fulfilment in family life, in the upbringing of the children, in charity. All the emotional intensity of a young woman whisked off to early marriage and motherhood, all girlhood dreams shaved off with the braids by a rigid and seemingly timeless social system, all measures of personal ambition and drive were channelled into motherly love. Thus, from the grind of generations evolved the polished image of the Yiddishe Mama, a cross-breed between a biblical Matriarch of epic stature and a sentimental figure of self-denying devotion and over-protective love, the haven of emotional security in a Jewish world harassed by storms of history, by racial persecution, economic discriminations and social degradation.

In various parts of the globe I came across estranged Jewish individuals who for many years lived outside the Jewish community; then, under the impact of personal distress or common disaster, felt the inner need to return to their Jewish background. In the twilight of childhood memories, it was always the twinkle of mother's sabbath candles, the whisper of her morning prayer, some colorful detail of the holiday table, sometimes plainly a gesture of tender sympathy, a soothing hand on the child's feverish forehead or a worried look of love - but always the Jewish Mother in a wide spectrum of human warmth and devotion to tradition that was at the root of the subconscious ties of those uprooted Jews with their national origin.

It is obvious that both in the historical as well as in the contemporary pattern of the Jewish family father and mother constitute equally basic components. No wonder, then, that all representative Jewish groups see the preservation of the ethnic integrity of the Jewish family as a conditio sine qua non of survival of Jewry as a nation and a culture. At the heart of this matter is the much discussed problem of mass intermarriage which, to a laeger extent than any exterminatory measure during the centuries, threatens with the long term extinction of the nation or of major Jewish communities in the Western world.

So long as freedom prevails on the North American continent, so long as Jewish youths have free access to educational and social facilities, so long as the spirit of intellectual curiosity penetrates the barriers of national and religious ignorance, intermarriage as a form of social interrelationship between Jew and Gentile will remain active and on the increase. This is the price of freedom and equality of which many Jewish generations have dreamed and for which they have fought.

No matter how eloquently Jewish religious leaders will argue the case of preserving Jewish ethnic integrity as a means of retaining the physical basis for our spiritual heritage, the process of national erosion and ethnic dilution will continue. These presentations ranging from hushed worrisome murmurs to alarmist outcries may find a deep emotional response with audiences of Jewish parents but they hardly carry any weight with Jewish youths facing their Gentile counterparts in a dialogue of romance and youthful curiosity.

Are, therefore, the attempts to halt, or at least to slow down, the process of intermarriage in a free society a lost cause?

Certainly not, provided that instead of the lamenting attitude of defeatist futility a new intelligent, sociological approach to the problem finds its way to the inner chambers of Jewish social planners and leaders of Jewish communities.

Prohibitive and restrictive measures seldom are successful in dealing with the inquisitive and rebellious young mind. Rather, focusing the attention on the desired area by means of exposing its hidden potentialities creates a challenge to the imagination and exploratory spirit of young people.

What was said implies that any persuasive effort to keep young Jewish men and women away from their Gentile companions is doomed to fail, whereas a positive attempt to channel their curiosity into new aspects of life within their own ethnic group may prove to be highly rewarding.

However, this problem of meeting and mating young people has a much wider aspect and touches problems of a much more general nature.

In the Western world of freedom and affluence, the crisis of family life, the rate of divorces and separations reached previously unknown dimensions. Exposed to the overwhelming pressures of a highly industrialized and strongly competitive environment, engaged in a frustrating drive for endless material betterment, deprived of the spiritual and rational brakes acquired by previous generations under conditions of religious discipline and economic hardships, young couples find their marriages shattered before they have the chance to adjust emotionally to the new life. The race for a glamorized cliche of happiness drives apart even middle-aged couples who during the long years of empty marriages had not the time nor courage to acquire a common philosophy of life; they drift apart in an emotional void blaming each other for the failure to make misconceived dreams to come true.

The side effects of these marital crises - a wide range of psychological and social ills afflicting children of broken homes and spreading further into the young generation with explosive force - throw their heavy shadow over the future of the Western world.

However, it is a commonly observed fact, yet to be confirmed by authoritative statistics, that Jewish marriages show a much greater amount of stability than those of Gentiles. It seems further to be established that ethnically homogeneous Jewish marriages are more harmonious and lasting than those of intermarried couples.

Why have Jewish marriages fared better than non-Jewish ones in the same social environments?

Apart from a number of well known religious and historical factors, the answer (how shocking it may appear to the young, romantic mind) is that Jewish marriages traditionally have been less spontaneous, to a smaller degree based on hasty romantic decisions, better planned and prepared, often sponsored by parents, sometimes pre-arranged by professional and non-professional matchmakers.

The now almost extinct, traditional Jewish matchmaker with his behavioral mannerisms may have been

Continued on Page 16

INFORMAL MOMENT – Seen at a relaxed moment at a meeting of the National Executive and National Council of the Canadian Friends of the Hebrew University, Sunday afternoon, April 2nd, are three members of the Toronto executive of Canadian Friends who have done an outstanding job in obtaining Hebrew University Endowments: Arnold Finkler; Dr. Adolf Brettler; Allan Bronfman; Ludwig Dzialoszynski.

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SAM STEINBERG

Man In The News

SAM STEINBERG AND EXPO

"Don't try to give me credit for what the Foundation for Judaism is doing at Expo. I did nothing but get a number of people together."

So said Sam Steinberg about Canadian Jewry's exhibit at Expo '67, thus revealing his innate modesty.

As a matter of fact, the concept of a Jewish pavilion had been in imminent danger of being dropped due to lack of funds when Montreal's chainstore tycoon was approached to rectify the rapidly deteriorating situation. It was his drive and magnetism that harnessed and then channeled the acti- and then channeled the activities of those associated with the project.

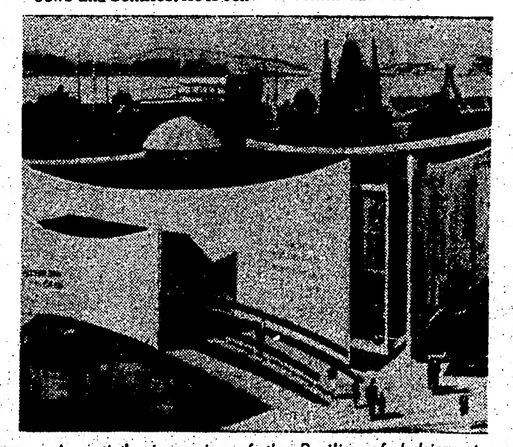
Steinberg insists that the idea was not his, that the vision and creative skills of others must not be overlooked. Technically he is right. Nevertheless it was the Steinberg drive that resulted in the Jewish pavilion's being translated from a dream into a reality.

Sam Steinberg is justly proud of the achievements of his colleagues. He is positive that the pavilion not only will be a memorial to the Jewish faith but it also will be instrumental in fostering better relations between Jews and Gentiles. He is convinced that Gentiles readily will respect what will be graphically displayed and described for them. He agrees with the dictum of the late Israel Zangwill: at least fifty percent of antisemitism is the dislike of the unlike. He believes in unity in diversity but feels that this unity can be achieved only when each diverse section understands the reasons for the divergencies of the rest and the basic devotion to common principles uniting all.

Steinberg particularly is hopeful that the venture at Expo will cement friendship between Jews and French-Canadians, something he believes both desirable and essential.

"We in our business always have striven for this goal. No firm in Quebec has a deeper appreciation of the French than our own and ever since we went into business we have employed almost ninety percent French Canadians."

Aside from directing personally most of the activities of his business empire and despite the strain of the present Golden Jubilee Year of his organization, Sam Steinberg serves on numerous committees. He estimates a third of his time is devoted to communal work.



An artist's impression of the Pavilion of Judaism at Montreal's Expo.

On The Eve Of Education Conference

'DISSIDENTS' OF MONTREAL HOPEFUL

With two days before the Conference on Education is called by the Canadian Jewish Congress in Montreal, (Sunday, April 16th) the committee for tax supported Jewish schools describes itself as "quietly confident and in good heart." Known as "the dissidents" and "the Akerman group", the committee has been busy explaining their stand and lobbying in areas where they believe outside assistance may be of use.

Many groups which at first had not agreed with the committee's view have conceded to its way of thinking once the position had been fully explained, according to I. Akerman, chairman. Much of the earlier opposition had stemmed from ignorance of facts and a misconception of that for which the committee was striving.

"I should like to present our aims and objective in as short a form as possible by saying we want the same grants and tax-aid for Jewish schools as are available to Catholic and Protestant schools, no more or less," said Akerman. "I defy anyone to call that unreasonable."

The organization, continued Akerman, does not wish to force Jewish day schools upon those who do not want them. However, they want such facilities made available, on the same basis as obtained for other religious denominations, to those believing in the day school concept as an instrument for Jewish survival.

Stan Yetnikoff, vice chairman, feels that certain delegates who had opposed the committee on January 29th now have changed their views. Many had based their opposition on the conviction that the aim of full tax support for Jewish day schools was difficult to achieve, a view fostered by those who for some reason were the hard core of the small but powerful group of genuine opponents. Nothing could be further from the truth.

Achievement of the committee's aims may take time because of the slowness with which officials have worked. But interviews in top government circles have convinced the committee that merely a firm demands for justice was required by the community.

ORENSTEIN JIAS PRESIDENT

The Annual Meeting of the Jewish Immigrant Aid Services of Canada (JIAS), was held in Montreal on Sunday, April 9th at the Windsor Hotel. Mr. B.M. Bloomfield, President, JIAS Eastern Region, presided.

Dr. Joseph Kage, National Executive Vice-President, submitted a report on JIAS activities for 1966.

This year's annual meeting of JIAS observed the twentieth anniversary of the beginning of Jewish D.P. Immigration to Canada. The first group of Jewish D.P.'s arrived in Canada under the auspices of JIAS and the Canadian Jewish Congress.

The JIAS Citizenship School Graduation Exercises were chaired over by Mr. Daniel Morris, Chairman of the Education and Integration Committee. Several hundred students of the JIAS Citizenship School received certificates and prizes. Judge René Deguire, President of the Montreal Citizenship Court, and Mr. Darius Robitaille, Clerk and Acting Judge of the Court, led the audience in reciting a Declaration of Loyalty to Canada.

Mr. George Hollinger presented the JIAS Award of Honour to Mr. Joseph Shapiro, Q.C., for his efforts in the field of immigrant aid work. The guest speaker was the Honourable Judy LaMarsh, Secretary of State.

The following officers were elected: Bernard M. Bloomfield, Immediate Past President; Louis Orenstein, Q.C., President; Hyman Rosenfeld, Vice President and Chairman of the Executive; Vice Presidents: Eugene Stearns, Max Wolofsky; Daniel Morris, Treasurer; Nat Cohen, Secretary.

JOEL STERNTHAL

Community Dinner Sunday

MONTREAL HONORS JOEL STERNTHAL

by Victor D. Michelson

An example of selfless dedication to Jewish causes is Joel Sternthal of Montreal, veteran communal leader who will be honored at a banquet at the Queen Elizabeth this Sunday evening, April 16th. The dinner is tendered by the State of Israel Bonds.

Quiet-spoken, dapper, silver haired, Sternthal carries his sixty-seven years with dignity and grace. He seems like a man who combines charm with determination and who, while unswerving in his devotion to his ideals, has learned tolerance in his long communal career, thus knowing how to temper firmness with diplomacy. He is a person who could have succeeded in any sphere of public activity.

Unlike many successful men, he makes no secret of the comparatively humble beginnings of his life in Canada where he immigrated in 1921.

Sternthal began life here as a peddler. "But within a year or so, I had reached the heights of having my own shop."

This shop led to the textile business with which he was associated until 1960 when he directed his attention to real estate. His company recently has completed a new office block, City Centre.

His role in Jewish affairs began "as soon as I had made a dollar and had a quarter to spare." Although he admits this jokingly, one senses he speaks almost the literal truth.

It is difficult to name an organization in the realm of Zionism, a charitable endeavor or orthodox Judaism, with which Sternthal is not associated. He maintains his interests are religion, education and Israel. To prove the point, some thirty or so organizations are listed on the invitation for Sunday's dinner.

Joel Sternthal was associated with the Adath Israel Congregation from its inception in 1934 when its was a minyan; he became its first president when the synagogue was built in 1936, a position he held for twenty-five years. He was the mainspring of the activity which led to the founding of the congregation's day school, the first of its kind on the North American continent.

Education remains one of his major interests. He strongly is in favor of the extension of the Jewish day school system. This is borne out by the fact that on Sunday, despite the strain of his pending testimonial dinner, he will attend the conference on education called by the Canadian Jewish Congress.

When Sternthal retired from the presidency of the congregation, he was honored by the installation in the congregation's library of a bust of himself in bronze.

His continued interest in education is evidenced by his association with Bar Ilan University of which he is a board member, the Canadian Friends of the Hebrew University, Yeshiva University in New York, the Rabbinical College of Canada and the Rabbinical College Merkaz Hatorah.

For many years he has been an executive member of the Vaad Ha'ir and is identified prominently with the United Talmud Torah and the Jewish People's Schools. He also is national president of Mizrachi-Hapoel Hamizrachi.

Sternthal is proud that his family carries on in the same tradition. His wife is prominent in the congregation's Sisterhood of which she is a past president, Hadassah and Mizrachi. His daughter is involved in Jewish affairs as well as his son Bernard who is active on behalf of the Committee for Tax Supported Jewish Schools; his twin sons now are becoming active in communal work.

Joel Sternthal feels that religion, education and Zionism go hand in hand. If he stresses education most, it is because he sees this as the instrument which brings to young people a realization of the beauties of the Jewish religion and the need for support of Israel Zionist ideals.

CJN Exclusive

by Albert Warson

How Israel Views Montreal Expo

Tel Aviv - There is a piece of plumbing artistry in Israel's pavilion at Expo '67 in Montreal which sums up that country's use of water in 62-second cycles.

Staged symbolically in a 160-foot square pool, the presentation is quite straightforward. The pool is filled with water and aluminum designs resembling flowers and vegetation. It is like that for 50 seconds at a time.

The pool is drained swiftly and the "flowers" close to become what appear to be thorns. The verdure in the pool is changed into what seems to be arid soil.

Twelve seconds later the pool is flooded and the "thorns" open as "flowers" in a fertile setting. Green and yellow lighting reflected on nylon cobwebbing overhead heightens the effect of sunshine and life.

The theme is simple; the intricate control mechanism is not. It required three weeks of strenuous testing here before it was pronounced foolproof.

The $1,500,000 Israel is spending to be represented at Expo is an enormous sum in view of the country's serious economic recession. It is also twice as much as Israel spent to be represented at the 1958 Brussels World's Fair.

But if visitors are impressed by the meaning of water for Israel, that alone will justify the expense, Yaacov Yannai, Israel's commissioner-general for Expo, said in an interview here.

What is there to show for this expense?

Structurally speaking, the pavilion is two-stories, of a multi-cube shape and topped with a triangular roof. The pre-fabricated parts are easy to dismantle and ultimately the fibreglass and wood structure will become a permanent exhibition hall in Jerusalem.

A small garden on the pavilion grounds will be studded with relics from ancient synagogue sites in Israel. The ramp leading inside passes a wall rising the full height of the pavilion and covered with a passage from the Book of Psalms in 26 languages.

Nearby is a large menorah, a seven-armed candelabrum, symbol of Judaism and Israel's emblem. When the exhibition is opened the seven arms will be lit.

Inside, near a glass wall painting of King David, the Habakkuk portion of the Dead Sea scrolls, the oldest manuscripts of the Bible in existence, and archeological finds of Biblical times will be displayed.

Among them will be the 10 lots used in 73 A.D. by Jewish defenders at Masada, a rock fortress overlooking the Dead Sea, at the end of a three-year siege by the Romans.

The 10 men who drew these lots killed all the other men and their families; one man killed the remaining nine then himself. When the Roman soldiers penetrated the fortress they found 916 bodies. The Jewish Zealots, as they were called, chose death rather than surrender.

The Masada showcase will include weapons found during excavations a few years ago. (These artifacts are part of a recent Masada exhibition in London; the rest of it is heading for New York for a time.)

This section deals with the longing among religious Jews in the Diaspora for a return to the Holy Land. It also depicts the rigors of early Jewish settlement in Palestine at the turn of this century.

The second floor houses exhibits describing pioneer kibbutzim (collective settlements), the founding of Tel Aviv, stockade and tower defense systems in the outlying areas and limited European Jewish immigration in the Nineteen Thirties.

There is a Holocaust Room, a dark chamber with an inscription concerning the millions of Jews killed by Nazis.

It is empty except for a huge enlargement of the boy with upraised hands in a celebrated photograph showing German soldiers escorting the survivors of the Warsaw Ghetto uprising in 1943. There also is a pair of child's shoes from the Auschwitz concentration camp museum.

The problems of tremendous immigration, assimilation, security, irrigating the desert, providing food, employment, housing and a new society since Israel became a state in May, 1948, are covered for the most part by photographs.

Eight slide projectors, movies and other visual devices tell the story of what Israel did about these challenges.

There is, for example, a three-minute color film in English and French explaining life on a kibbutz. There are also a number of photographs showing Israel's program of training African, Asian and Latin American students.

The path of pavilion exhibits lead to the theme of peace and international goodwill. Shalom Moscovitz, a 73-year-old painter from Safed, in northern Israel, has done three paintings with Biblical aspects to support this message.

The pavilion also houses a 250-seat theater where films will be featured during the day and Israeli folk dancing and music in the evenings.

There also will be a 150-seat kosher restaurant in the pavilion, offering Jewish and Oriental cuisine and Israeli wines.

Mr. Yannai, Israel's Commissioner of Parks and Historical Sites (there are 30 to 40 of them), said he will have a staff of about 25 persons at the pavilion. Sixteen of them will be hostesses.

Are the Arab pavilions near the Israeli pavilion? No, he replied, they are on the other island of Expo.

montreal notes – societies, synagogues

DEDICATION

Last week a new section of the Hillel Foundation of Montreal's Library of Judaica in the French language was presented and dedicated. The two-hundred volumes were a gift of Loge L'Alliance of B'nai B'rith, a French-speaking section.

Dr. Leon Lortie, secretary general of Montreal and co-president of Les Amities Culturelles Canada Francais-Israel, was main speaker.

INSTALLATION

Covenant Chapter, B'nai B'rith, held its annual installation Wednesday evening. Mrs. Ben Dolansky was installing officer.

PRESIDENT

Rose Gilbert was installed president of Cum Laude Chapter 548, B'nai B'rith Women, Business and Professional Girls' Group, at an installation dinner held last Sunday. Other officers are: Betty Elman, counselor; Paula Cohen, Rita Segal and Lillian Winstan, vice presidents; Helen Kossy, treasurer; Ruth Malomet, financial secretary.

MEET AND ELECTIONS

The Women's Group of Congregation Shomrim Laboker, Beth Yehudah and affiliated Congregation Shaare Tefillah held a general meeting and election of officers Wednesday afternoon. Rabbi C. N. Denberg spoke on: Meaning of Passover Symbols. Mrs. M. Pollock was program chairman.

DINNER

The dinner-dance of the Jewish National Fund Fellowship took place last Saturday night. Mrs. Morty Rabinovitch was chairman.

INSTALLATION

The following officers of Beth El Sisterhood were installed recently: Mrs. H. Cohen, honorary president; Mrs. H. Walfish, president; Mrs. D. Etinson, Mrs. M. Gruber, Mrs. H. Litvack, Mrs. G. Ritz, vice presidents; Mrs. E. Yaffe, treasurer; Mrs. S. Fogel, Mrs. S. Pleskin, Mrs. C. Blatt, secretaries.

DONOR LUNCHEON

Beth El Sisterhood held a donor luncheon last week at the synagogue. Mrs. M. Miller was ticket convenor; a fashion show was presented.

GUEST SPEAKER

Dr. Judith Sinai, wife of the Consul General of Israel, was guest speaker at a Pioneer Women's Organization life membership tea recently, at the home of Mrs. William Malus.

INSTALLATION DINNER

Shalom Chapter, B'nai B'rith Women, held its installation dinner Tuesday evening. The following were installed: Mrs. Dave Abramovitch, president; Mesdames Adam Herzig, Louis Ginsberg, Belle Cossman, vice presidents; Mesdames Al Abrams, Ralph Dickman, Harry Fleischer, secretaries; Mrs. Sam Rosenberg, treasurer.

SABBATH SERVICE

Sisterhood of Temple Emanu-El held its Sabbath service last Friday evening. Jane Evans executive director of National Federation of Temple Sisterhoods, made an address.

PROGRAM

Spanish and Portuguese Sisterhood Shearith Israel presented a "mad hatters" program last Tuesday afternoon.

WINE AND CHEESE PARTY

The Priscilla Rosner Chapter, Hadassah, held a wine and cheese party recently.

LUNCHEON

Sisterhood of Adath Israel held a luncheon Tuesday. Mrs. B. Hass and Mrs. N. Frankel were conveners.

OFFICERS

Sisterhood of Congregation Zichron Kedoshim held nomination and election of officers recently.

BONDS LUNCH GUESTS

Benad Avitol and Prof. Laurier Lapierre were guests at a recently held, impressive luncheon tendered by the Womens Division, Israel Bonds of Montreal.

NEW OFFICERS

Manny Gotlieb will be installed president of the Cote St. Luc Lodge, B'nai B'rith tomorrow evening. Other officers: Asher Garbuz, Joel Morris, Dave Ornstein, vice presidents; Murry Lipson, financial secretary; Morden Lazarus, treasurer; Bernard Sternklar, recording secretary; Burt Segal, corresponding secretary; Mike Rothpan, guardian; Sunky Gossack, warden; Max Shrier, chaplain.

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toronto women's news

DONOR DINNER

Adath Israel Sisterhood held its annual donor dinner on Tuesday. Mrs. Harry Solomon, president of Sisterhood, and Mrs. Samuel Taft, chairman of the donor committee received the guests.

Awards were presented to Sisterhood members who had reached the various plateaus in donor effort.

Sisterhood Players presented a musical production, 'Bubie Darling, written and directed by Mrs. Ben Abbott.

OFFICERS

The following officers of Northview Chapter 901, B'nai B'rith, for the current term, 1967-68, were installed recently: Mrs. M. Katzman, president; Mesdames M. Grant and C. Steinhardt, counselors; Mrs. G. Harris, treasurer; Mrs. D. Lightman, financial secretary; Mrs. H. Goldstein, recording secretary; Mrs. D. Cooper, corresponding secretary; Mrs. J. Urowitz, sentinel; Mrs. A. A. Phillips, guardian; Mesdames A. Applebaum, J. Black, A. Prager, trustees.

Max Schecter was installing officer; Mrs. M. Caplan, assistant installing officer; Mrs. D. Bomza, installation chairman.

EXEC MEET

Shaarei Tefillah Sisterhood held an executive meeting recently at the home of Faye Handler, chaired by Evelyn Sugar. Minna Hirsch spoke for UJA.

A report was rendered on the Purim social evening. Thanks were extended Fagie Plonka, assistants and cast for their entertaining presentation.

A Youth report was delivered. Convener Tillie Miskin spoke about the Tea; she thanked her committee for their help.

Refreshments were served.

GENERAL MEET

Sisterhood of Shaarei Tefillah held its general meeting Wednesday. Nomination of officers was held. Rabbi B. Rosensweig lectured.

MEETING

Sisterhood of B'nai Israel Beth David will hold a general meeting on Tuesday evening, April 18th. A parade of fashions for Passover will be presented.

ENGAGED – The betrothal has been announced of Dr. Judith B. Belick and Dr. Eddy H. Pakes. The bride-to-be is the daughter of Mr. and Mrs. Basil Belick of Toronto. The groom is the son of Mr. and Mrs. Nathan Pakes of Edmonton, Alberta.
Wedding will take place on June 28th at Toronto's Beth Tzedec Synagogue.
The couple plan a study trip around the world.

HUMAN RELATIONS

BREAKING THE SAD NEWS

DR. ROSE N. FRANZBLAU

QUESTION: I am 32 and have two children, a very bright, happy boy, 4 1/2, and a little girl just 1.

A week ago, my husband, who was a dear and devoted husband and father, died suddenly. My sister has my children at her home and my little boy, who adored his daddy, does not know what has happened.

My husband's occupation was of a nature where he was home a good part of the day and his relationship with our son was exceptionally and extremely close.

I do not want to inflict any emotional harm upon my children. What am I to tell my son?

One person advised I tell my son that his daddy was very sick, but that now he is better - in heaven - and in no pain. Another said I should tell my son that his daddy did not want to leave him. I am afraid if I tell him this he will think his daddy is unhappy and might be back.

My sister took him to nursery school this week and he enjoyed it very much.

ANSWER: It is a mistake to underestimate the emotional intelligence of children. They may not know just what happened, or what caused it, but they always sense the change which has occurred.

When crucial facts are withheld from them, they go off into fantasies. The possibilities which they conjure up are more frightening and threatening than even the most tragic reality could be.

The widow sometimes feels that she should not communicate with her child on this subject until she is in full control of her own emotions and has herself accepted this unhappy fact as irrevocable. But it is important for the child to see sorrow expressed by the surviving parent for the departed loved one. It says that the love each had for the other has not departed and is still here.

It is also important for the child to see that the parent can cry and say out loud how sad and bereaved she feels. It opens the door for the child to do likewise. He needs to learn to express the hurt and sorrow, as well as the threat that this bereavement represents to him, without feeling that he is misbehaving or acting like a baby. In comforting him, the mother can really comfort herself.

Staying with your sister for one whole week was perhaps the first experience of this kind in your son's life. On the surface, he may act as it is is a lark, doing things that he never did before, like going to school and having his aunt and uncle around all the time. But he knows that this is no ordinary separation from his family. This is confirmed for him every day by the sad looks on the faces of all who surround him and the things he must have overheard.

Now that the week of mourning is over, your son should return home and you should tell him that his father died. Children know what death is from their experience with pets, insects and the like. They know that the dead will never return.

Do not be surprised if he does not shed a tear, but runs to get his favorite toy, or wants to go outside and see his friends and play. This is a built-in self-protective device which helps to absorb the shock gradually.

The questions will come, again and again, with lapses in between where nothing will be said by him about his father. This is a child's way of accepting and adjusting to an unhappy fact.

It does not inflict any emotional harm on your son to share your sorrow with him. In such sharing he sees the on-going love for his father which both of you share. It is this that reaffirms a child's faith in life.

MILLIONS FOR SEMINARY

New York, (JCNS) - The Jewish Theological Seminary of America, the fountainhead of the conservative Movement, has collected half its target of $35,000,000 for new buildings, endowments and renovations in 17 months instead of the two-and-a-half years expected to reach this stage. As a result the Board of directors may raise the target to $50,000,000.

This news was announced this week by the president of the Seminary, Rabbi Dr. Bernard Mandelbaum, and the chairman of the building committee, Mr. Joseph S. Wohl, in the presence of the Chancellor, Rabbi Dr. Louis Finkelstein, and the chairman of the committee for the "Greater Seminary", Mr. Albert A. List.

Mr. List has contributed $3,500,000 and Mr. Wohl $1,000,000 of the money.

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So We Pamper Them A Little

BY RUTHIE

We're always reading about the youngster who went wrong, the one who wouldn't conform, the one who strayed. But we hardly hear about the millions and millions who are plain, ordinary children. Of course, they let you have some heartaches while they grow up. But they come out average, good, solid citizens. And no matter what they do for a living, Mama and Papa **shepp nakhes** (derive pleasure).

And, don't forget, they turn out good because we also spoil them a little bit.

* * * * *

So why shouldn't parents **peshka** (pamper) their offspring sometimes? After all, stone they're not made of. And if you want a little affection, you have to give a little.

My youngster, for instance, looks forward to Sunday mornings. Because Sunday she can be a little lazy. During the week it's school; on **Shabbos**, it's early to **shool**. So on Sunday she's entitled to a little longer in bed.

But that's not all. The important ritual is — breakfast in bed.

I come into the room with the tray. And her eyes light up when she sees, maybe, French toast with gobs of maple syrup or **matza brei** (she loves that) with chunks of cheese sprinkled on top. And, naturally, the radio's on.

And Mama says, "You're crazy."

Okay, so I'm crazy. But with a busy schedule all week, when have you the time to cuddle them?

They're kids only once.

* * * * *

Anyway you'll get much more out of them.

Like last Sunday. I don't have to tell you what it means to climb up and down the basement stairs with the **Pessakhdicka** dishes.

"Aw, Ma, do I have to?"

"So don't. But, remember, no more breakfast in bed."

And that keeps her in tow.

* * * * *

Half the time they act like monsters. Still, when you give them money for car tickets and throw in an extra quarter — it's worth it, the look in their eyes.

Why not give them a little extra, you figure. Let them know they don't always have to ask.

Yet you spice the gesture with,

"It's just for keeping. It's not good to have nothing on you. Maybe you have to call me up or something. Meanwhile save it."

Save it? You can strangle them when they come home with another comic book.

* * * * *

They grow up so fast, **kein eyen horra** (no evil eye). They'll have plenty of responsibility once they're adults. And when they're married . . . **Nu**, do I have to tell you?

I, for one, feel it doesn't hurt to be a little mushy. In the long run, it all comes back double.

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ABRAMOVITCH, JOSEPH - On Saturday, April 1st, late of Montreal.

ARBESS, ALEXANDER C. - On Wednesday, April 5th, late of Montreal.

BOBROVE, ISADORE M., Q.C. - On Sunday, April 2nd, late of Montreal.

CARPMAN, HARRY - On Thursday, April 6th, late of Montreal.

COHEN, HARRY - On Friday, April 7th, late of Montreal.

COHEN, NELLIE - On Thursday, April 6th, late of Montreal.

DONER, ROSE - On Wednesday, April 5th, late of 5023 Grosvenor Avenue.

GLASER, ROSA (FRIEDMAN). - On Sunday, April 2nd, late of 1022 Van Horne Avenue.

HOFFMAN, PAUL JOHN - On Friday, March 31st, late of Montreal.

LEVINE, IKE - On Tuesday, April 4th, late of Montreal.

RYZMAN, LEAH - On Monday, April 3rd, late of 4692 Mackenzie.

WILTZER, LOUIS - On Saturday, April 1st, late of 2600 Soissons.

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GARNET, JACK - On April 5th, late of 2 Meadow Glen Place.

HOFFMAN, KEVA - On April 8th, late of Jewish Home for the Aged.

LAPEDUS, HARRY - On April 3rd, late of 104 Frontenac Avenue.

MILBERT, RENE D. - On April 6th, late of Montreal.

MILLER, SARAH - On April 7th, late of 36 Menen Road.

REMENICK, NATHAN - On April 6th, late of 10 Wasdale Crescent.

SHAINHOUSE, ABRAHAM - On April 7th, late of 26 Parkhill Road.

SCHWARTZ, JACOB (JACK) - On April 8th, late of 1719 Bathurst Street.

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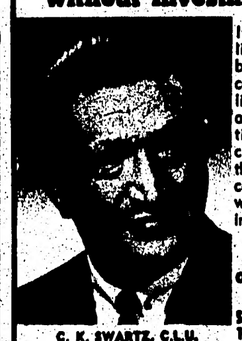

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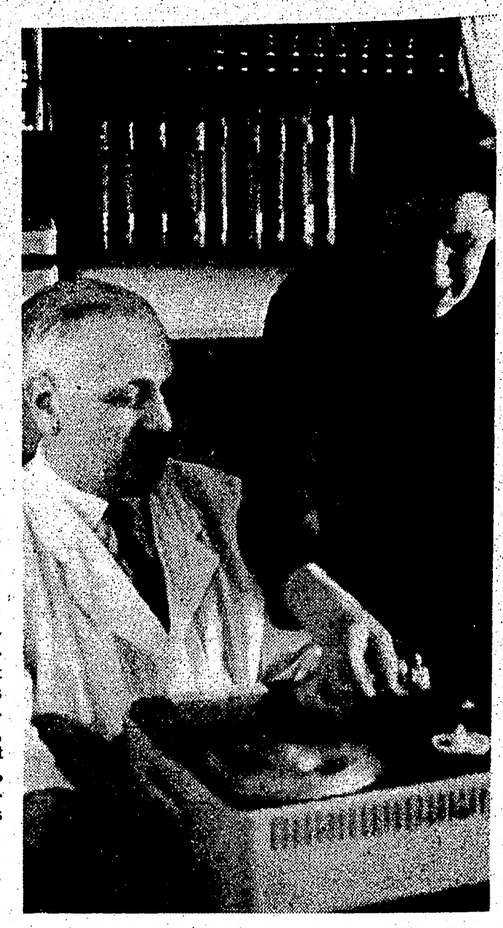
The doctor who works in DARKNESS

By Asher Wallfish (Jerusalem Post Service)



Israeli's only blind G.P., Dr. Hameiri, seen above adjusting his tape-recorder with the aid of his assistant. Most of his case histories are kept on tape.

"Some seventy-five percent of a doctor's diagnosis is done in darkness. A general practitioner gets no aid from his eyes when it comes to taking a pulse, using a stethoscope, percussing, or making a range of tactile tests," stresses Israel's only blind G.P., Dr. Yitzhak Hameiri of Jerusalem. "The remaining 25 percent, needing visual observation, is done for me by my medical secretary-assistant - things like taking a temperature, checking a throat, or reading of blood pressure, information which a doctor regularly gets from others in hospitals too."

At 73, Dr. Hameiri still conducts his practice several hours a day in the Capital's Bak'a quarter, in Derech Beit Lehem. As far as he knows, there may be a dozen blind doctors at most in the whole world. Of these, one or two are in general practice, while the rest are all engaged in ancillary fields such as psychiatry or orthopaedics where demands on eyesight are more restricted.

Dr. Hameiri lost his sight in 1954, after 38 years in the profession, during which he amassed a world of personal as well as medical experience. In the 13 years since, in which he has kept at his practice, he has built confidently on the time when he still had his sight to guide him, while taking pains to keep abreast of current research with the help of colleagues.

Born in 1894 in one of the outlying Austro-Hungarian provinces, in a town called Greater Kikinda, a little larger than Tiberias, he studied medicine at the University of Budapest, graduating in 1916. Two years as an Army Medical Officer followed, first on the Russian Front, then in the Tyrol. After the armistice, he found himself a citizen of newly-formed Yugoslavia, and received an appointment as Government Doctor in the Hungarian-speaking farming province of Mariolana.

One aspect of his working conditions in those inter-War years, helped him develop a habit without which he doubts whether he could have stayed in the profession after his blindness. "I made my rounds from village to village, five or ten kms. along winding country lanes, with lots of time on my hands. I would go through every one of the day's cases in my mind, setting out the symptoms, trying to pick my own diagnosis to pieces, analysing every angle. In those days I got used to seeing the patient in my mind's eye as we jogged along; today that ingrained habit makes him real to me, though I cannot see him."

P.O.W. DOCTOR

Drafted as an Army Medical Officer once again in 1941, Dr. Hameiri spent four years in P.O.W. camps, plying his profession under appalling conditions. "We Jews in the Yugoslav Army were confined to ghettos of our own in the Stalags," he recalls. As Nazi Germany cracked under mighty hammer blows from East and West, the P.O.W.s were despatched on infamous "death marches", first 850 kms. from East Prussia to Holland, then 400 kms. more along winter roads back to Central Germany. The trial killed off many prisoners, and the harm it did to Dr. Hameiri's health was a major cause of his later blindness. Returning to Yugoslavia, he learned that his wife and family had been deported. "My daughter Aliza was believed to have escaped from the Belgrade internment camp, but I never heard for sure," he reflects. "Perhaps someone reading this article will be able to tell me. Who knows?"

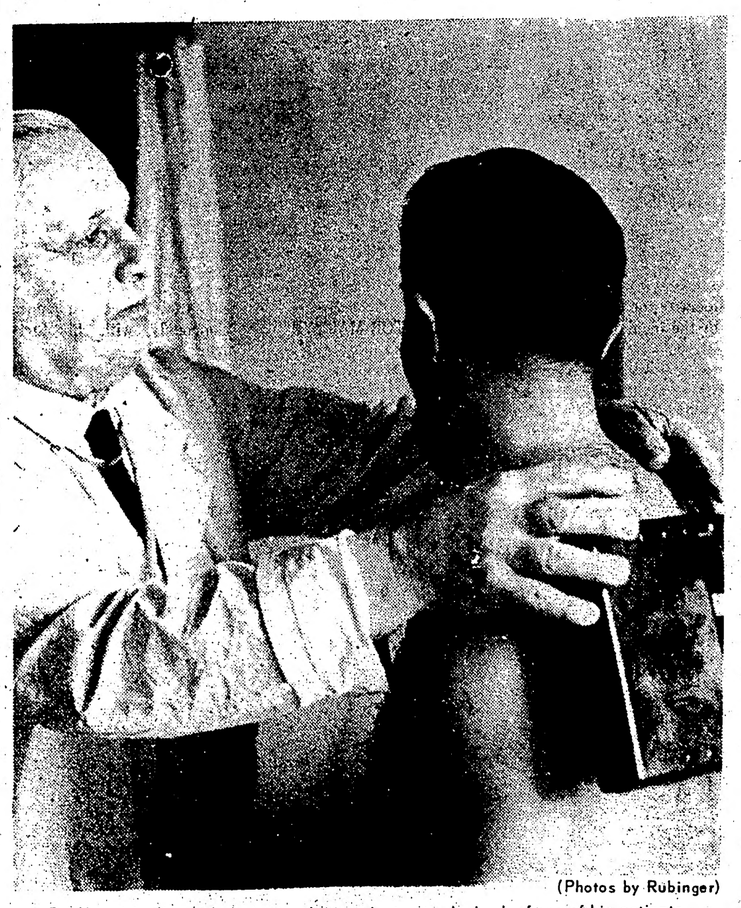
Along with many other Yugoslav Jews, Dr. Hameiri came here in 1948, to settle in the Capital and practise medicine in the Talpiot ma'bara. Most of his patients were from North African and Asian countries, and he found them unsophisticated but trustful. "Their European neighbours and my European colleagues, were neither capable nor prepared to understand the Oriental immigrants. That unwillingness to understand is responsible for a lot of dislike and friction."

After his blindness, when he sat at home despairing of ever working again, recalls Dr. Hameiri, it was his Moroccan and Iraqi patients who came knocking at the door demanding treatment. "I can't see!" he said. "What does it matter?" they replied. "Strength and blessing, baraka, come from your hands, as it does from the cohanim when they give their benediction." "Because they showed faith in me, I recovered faith in myself, and began to work again," he declares.

Dr. Hameiri, whom many Jerusalemites recall from his five years' spell as night duty physician, today works mostly afternoons. He has his medical secretary-assistant with him, and spends a fair amount of time giving short wave and ultrasonic therapy treatment. At one time he took down all his cases' details on a tape recorder, but does so less now, noting that he stores what he needs in his memory, which he believes has developed further to offset his blindness.

Relieved of most financial worries because of his pension from German Reparations, Dr. Hameiri became active is the Israel Blind Society 18 months ago. He feels the blind in this country are often not treated properly by the public and the authorities. The present recession, in which many blind have lost their jobs, too, underlines the urgent need for official measures, or even a special Blind Law, to give them proper job security. He lists more than two dozen Government departments or leading institutions in Jerusalem alone that could employ blind switchboard operators but do not do so.

"There are fewer than half-a-dozen trades here in which the blind can get training, and the few employers who can be persuaded to accept blind workers, generally think they are doing them a great favour," he says. "That's no way to solve the problem! Abroad, the blind can get training, and work in nearly 200 trades! If we could inspire a campaign to remedy this disgraceful situation, my career would have a most rewarding finale. What we blind folk want is neither sympathy nor charity nor even goodwill. We want our rights recognized by statute, for we can become just as productive members of society as those who see - if not more so!"



(Photos by Rubinger)

Dr. Hameiri adjust an ultrasonic therapy device on the back of one of his patients.

● *We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica*

● In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children.

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The Commonwealth has a new Chief Rabbi – Dr. Jakobovits who was installed Tuesday in London with three of his six children – Shoshana (11), Aviva (9) and 9-month-old Elisheva. He has two sons Joel (16) and Samuel (15), and another daughter, Esther (13).

Sally Soames, London Sunday Telegraph

18 Year Old Secret Divulged

MISSING BABIES

Haifa, Israel (JCNS) - An investigating committee which includes the State Attorney for the northern area, has succeeded in solving part of the mystery of what happened to 350 Yemeni babies who disappeared from immigrant camps soon after their families arrived in Israel during the mass immigration from the Yemen in 1949.

Although at least 110 of the babies died as the result of various diseases, the committee has established that a number of others were given to strange families for adoption without the consent of their parents.

The Committee has found out where the dead babies were buried and has discovered the death certificates issued at the time, after lengthy searches in the files of the Jewish Agency and the Health Ministry.

The Yemeni families, whose babies had been taken to hospital on arrival in Isreal, had received no valid explanation from the authorities of what had later happened to the infants, and had been distressed by reports that they had been handed over to other families for adoption after leaving hospital.

Because of these reports, the Ministers of Police and Justice set up the investigating committee.

The 13-member committee (nine investigators and four administrative officials) gathered evidence from the families whose babies had disappeared. They are still carrying out their investigations, which have shown that some of the stolen babies have even been adopted by families abroad.

Travel and Adventure

BREEZE OF CHANGE IN CHILE

A REPORT FROM SANTIAGO BY OUR JCNS CORRESPONDENT

Chile's Jewish community which today numbers about 35,000 really owes its existence to the Spanish Inquisition, for the first Jews to land in the country more than 320 years ago had managed to evade the clutches of Torquemada's minions in Spain and Portugal by concealing their origins, and had eventually made their way to Latin America, where they hoped to begin a new life.

Carefully concealing their identity for fear of discovery by the Inquisition's agents in Lima, the capital of Peru, these Jews set sail for the Chilean port of Valparaiso, many days' sailing away.

Some of these newcomers to Chile seemed to the inhabitants to be very recent converts, and the settled population therefore viewed them with great suspicion. They thus felt themselves obliged to be doubly ostentatious in their avowals of devout Catholicism.

Most changed their names, and many married into the families of the Conquistadores, thus becoming the forebears of a large number of upper-class Chilean families who have completely forgotten where their roots lie.

DOCTOR MARTYR

But some Jews remained true to their faith and even died for it, and the historian, Jose Toribio Medina, in his book on the Inquisition in Lima, depicts their sufferings in the dungeons there.

An outstanding martyr for Judaism was Francisco Maldonado de Sylva, a doctor born in Tucuman, Argentina, but living in Chili, in Santiago. In 1626 he was denounced to the Inquisition in Lima, and in 1639 he was burnt at the stake there, at an auto-da-fé.

During the 13 years he spent in prison before his death he adopted the name of Eliahu Hanazir (Eliahu the Nazarite) and consistently refused to abjure the Jewish faith. Indeed, he argued vigorously with his torturers.

When he was tied to the stake on January 23, 1639, he said: "Gentlemen, I am a Jew. I believe in the law of Moses, and shall live according to it and die according to it. I swear that I shall do this only for the living God who created heaven and earth."

His last words were: "The God of Israel has decided thus in order to look upon my face in heaven."

Many other Jews suffered the same fate over the years, until the Inquisition was no more. But religious hatred for "those who crucified our Lord" continued unabated, not least among those families whose ancestors had come to Chile to escape the Spanish Inquisition but now did not know, or pretended not to know, who their forefathers really were.

This hatred endured for more than 250 years, with the result that the Jews who landed on Chile's shores from Russia and the Balkans at the end of the nineteenth century behaved like their Sephardi forerunners 250 years earlier - they concealed their Jewishness.

Their first institutions were given names like the "Commercial Centre", the "Macedonian Centre" and the "Russian Philharmonic." Only in 1919 were these cover-names dropped, after the first Jewish Congress in Chile, which became the first Zionist Congress in Chile.

However, five years earlier, in 1914, the Jews who belonged to the "Russian Philharmonic" had, in fact, made official contact with the Christians. Impelled by the necessity to bury their dead according to Jewish rites, they had requested the granting of a plot of ground in the Santiago general cemetery. This was the origin of the present-day Jewish cemetery.

FRIENDLY ARCHBISHOP

The opening years of this century heralded a lessening of Chilean Catholics' bigoted attitude towards the Jews in their midst. In 1919 a Jewish journalist requested an interview with the then Archbishop of Santiago, the late Mgr. Crescente Errazuriz, in order to obtain his opinion of the text of the Balfour Declaration. The archbishop received him in a friendly manner, and told him that he considered that the declaration righted an historic wrong committed against "Judea" and that he warmly applauded the return of the People of Israel to the Promised Land.

He did this, said the archbishop, because he still "preserved the consciousness of his Jewish origin" although this was a secret which it was inadvisable to divulge because he was, after all, the head of the Catholic Church. Archbishop Errazuriz negotiated the separation of Church and State in Chile in 1925.

Almost a quarter of a century was to pass before the next Jewish-Catholic contact of any importance. In November, 1949, two members of the Jewish Representative Committee, were received by the head of the Roman Catholic Church for the first time.

The two Jews were Senor Samuel Goren, the president of the Committee, and the writer, the Committee's secretary. The Roman Catholic prelate was Archbishop Jose Maria Caro, who had just been promoted cardinal. Mgr. Caro received the two men in a very friendly fashion and expressed the hope that the Jews would concentrate all "their gold and treasure" in the holy Land.

The good relations gradually established between Chilean Jewry and the Church, including the successor of Archbishop Caro, who died some years later, were underlined in May, 1955. Then, the Papal Nuncio, Mgr. Sebastian Baggio, attended a reception at the Israeli Legation marking the seventh anniversary of the founding of the State of Israel.

Contacts with the Catholic Church became more frequent, especially during the tenure of office of Pope John XX111, but all the approaches came from the Jewish side alone. Two thousand years of isolation and hostility could not be lightly brushed aside.

But, although isolated in many ways, the community has been far from inactive. It supports four schools - in Santiago, Penailor, Concepcion and Los Angeles. It has already maintained for more than forty years a public dispensary for the poor. It supports the Andres Bello University Foundation, acting through its professional men.

It has contributed to the setting up of the Chile-Israel Cultural Institute. It has put at the disposal of the Chilean economy two insurance companies and a bank. In addition, it has organised intellectual co-operation, a sports stadium and many other works for the general good.

CULTURAL UNDERSTANDING

In 1961 the Chile-Israel Cultural Institute set up a "Commission for Inter-Religious Understanding," made up of its leaders, Senor Manuel Eduardo Hubner, Senor Carlos Casassus and the writer. With the co-operation of the Institute president, Professor Carlos Vergara Bravo, they succeeded in achieving collaboration with many bishops but only in the cultural field.

It was not until December, 1963, that any official religious recognition was achieved. This was when the head of the Catholic Church, Cardinal Raoul Silva Henriquez, who led the progressive group of South American bishops at the Ecumenical Council in 1964 and 1965, paid tribute to the Jewish people at a celebration of the fifteenth anniversary of the Declaration of Human Rights.

Encore: The S.S. Shalom

ISRAELI FLAGSHIP TO BE HANDED OVER TO GERMANS IN OCTOBER

Haifa, Israel - The Shalom, flagship of Israel's merchant marine, will be handed over to her German buyer, Deutsche Atlantik Company at the end of October, after the completion of the sale and its approval by the Zim Board of Directors and the Government.

The Jerusalem Post reports Zim's General Manager, Meir Giron, who is handling the negotiations in London, is due to return early next week. The buyers will get part of the $15.5m. purchase price as credit. The 25,000-ton vessel will be renamed the Hanseatic, and ply the Hamburg-America route.

The ship was completed in France early in 1964 at a cost of nearly $21m. An extra $3m. over the original building contract was accounted for by changes, including the elimination of the famous non-kosher (international kitchen). The runaway cost upset her whole original profitability calculations, which had in any case been largely haphazard.

She has been running at a loss starting with her maiden voyage and on only one of her transatlantic voyages did she break even - 70 per cent of her 1,065 passenger capacity. During her annual winter cruises in the Carribean she did much better, and often exceeded the 50-60 per cent capacity she needed there.

Zim sources estimated that during her three years of operations, the ship lost a total $15 to $17 million. During her first two years of operation she cost nearly $35,000 a day to run. During the past year, thanks to stringent economy measures and reorganization, her daily running costs were reduced to $25,000. On her Purim cruise to Israel (she is now on her way back to New York) only 200 berths were sold. She lost an estimated $400,000 on the one 38-day trip alone.

The management informed the Government that only her year-round deployment on cruises or on the Europe-America line could save her. The Government decided that it would not be able to subsidize the vessel if she could not do her principal business on the Israel route, and the decision to try and sell her, even at a loss was then taken.

The ship is now registered at $16m. on Zim's books, and the price offered by the Germans is considered very fair.

The ship is due here again for a Passover cruise and several further runs. She will make her last scheduled call in Haifa on October 23.

The sale will leave the Israel-America route without an Israeli passenger ship for the first time since the old s.s. Jerusalem opened the line, some 15 years ago. The route will now be served exclusively by the Greek Line.

Zim's passenger fleet will consist of only two ships, the Herzl and Moledet, with the third, the Jerusalem, chartered to a foreign firm on a three-year contract.

NEWLY ELECTED – Irving Kirsch, who recently was elected president of Toronto Lodge B'nai B'rith 836. Other officers: Gordon Segall, 1st vice president; Moe Finsten, 2nd vice president; Jack Pearlstein, Q.C., treasurer; James Harris, recording secretary; Herbert Caplan, warden; Casper Koffler, guardian. Installation will take place on April 16th at Oakdale Golf and Country Club. Nathan Hurwich is immediate past president.

CAMP AMIKAM OPENS

Camp Ami-Kam, sponsored by Habonim, one of the first groups in Jewish life to realize the potential for a different kind of educational experience within camp framework, will function this summer on beautiful Lake Bartlett, district of Parry Sound, north of Huntsville.

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11	38	–
28	29	–
8,9,10,21,29	13	7

June

4	20	–
7	91	–
21	61	–
12,18	13	14
5,26	13	7
28	11	39

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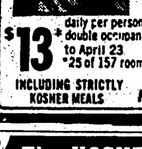

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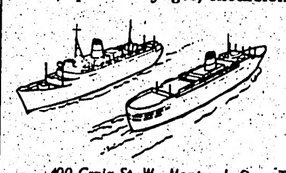

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What Really Happened

ISRAEL LOST NO PLANES

An Israel Army spokesman yesterday ridiculed the Syrian claims that Israel had lost five Mirage jets in Friday's air battles and that 70 Israelis were killed along the border.

He said that "all our planes returned safely to their bases."

Meanwhile, Amman Radio last night gave prominence to a news agency report from Beirut Lebanon on the fact that the "backbone of the Syrian Air Force" has been broken. A political commentator said: "The events of April 7 showed that the Ba'th youngsters wanted a chance to brag again, because they have been losing prestige, even though they knew it would cost the lives of Syrian pilots. They threw them into battle unprepared, knowing in advance the result to be expected. Three Migs were shot down over Jordan and God alone knows how many were shot down elsewhere."

Jack Maurice cables from Paris:

The French press yesterday described the border flare-up as a military, diplomatic and domestic setback for Syria which was not only defeated by Israel forces, but abandoned its Egyptian ally. JERUSALEM -

The Pilot's Story

JERUSALEM POST SERVICE

'NO FIGHT, JUST SHOOTING AT FAST-MOVING TARGETS'

"It was no dogfight. It was more like shooting at a fast-moving target." This was how Captain Yiftah, a 26-year-old sabra from Kibbutz Givat Brenner, described how he shot down two Syrian MIGs within a span of only a very few minutes.

Captain Yiftah and his "number two", Captain Bennie from Holon, were patrolling at an altitude of over 20,000 feet, somewhere in the region of Kuneitra, when they were informed of "fast-moving targets" heading south-east from Damascus.

"At that time two MIGs were northwest of us," Yiftah went on. "We started to chase them and I picked them up on my radar. We were flying in line, with Bennie checking my tail.

"We made visual contact. We were going pretty fast, about mach 1.2. The MIGs were bowling along fast too and made a sharp turn to the right. I took the rear plane and closed in on him, perhaps to as close as 150 metres. With my first burst (of cannon fire) his left wing fell off. He went into a spin and crashed.

"I didn't actually see him hit the ground. Meanwhile, the second MIG had run off and we lost visual contact. It was again Bennie who spotted him.

"I thought it only right to let Bennie have a crack this time. He closed in and hit the MIG. After Bennie sheered off, I came in and let him have another burst to finish him off. The plane disintegrated in a cloud of smoke."

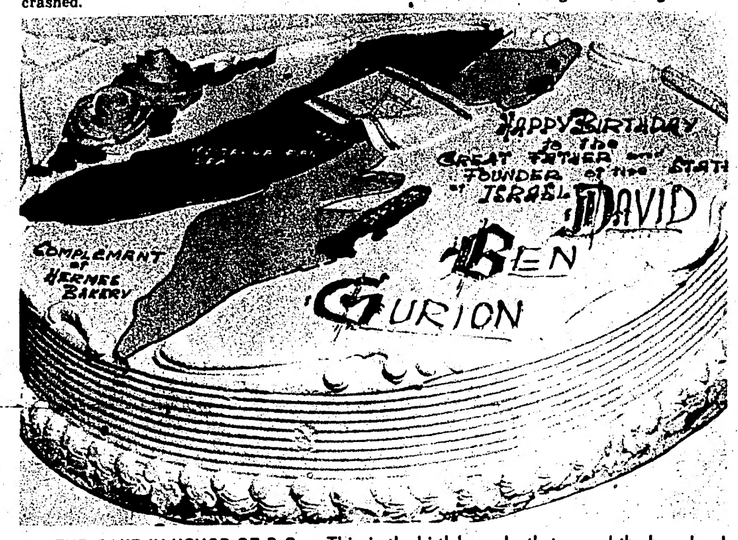
He explained that he had attacked the second MIG "because we were running short of fuel and I want to make sure. My number two is still sore at me for not letting him finish him off himself." (Captain Bennie did look rather annoyed and rarely ventured a smile.)

Yiftah continued: "They didn't take any evasive action or do anything that might have prevented us from going in after them. It was mainly a question of marksmanship. When somebody sits on our tails we do all kinds of things. We don't just throw in the towel the way those Syrian did.

"I managed to get a good look at Damascus."

(What did it look like?).

"Rather like a big Arab village."



THE CAKE IN HONOR OF B.G. – This is the birthday cake that graced the huge head table at the recently held Toronto UJA dinner in honor of David Ben Gurion, Israel's former prime minister. Note the map of Israel and the Jewish flag which Hermes Bakery has duplicated so deftly in icing.

INTERMARRIAGE

Continued from Page 11

a standard figura comica in Jewish plays and literature, but he is the forerunner of the very modern idea of compatibility of the partners in a well organized marriage.

The tremendous strides in social sciences and applied psychology as well as the higher general standard of education tend to make people more conscious of the need for a rational approach to the most important and longest lasting relationship in their lives. Those entering marriage realize more and more that besides physical attraction and personal charm, only common psychological ground, a similar philogophy of life and related interests can secure a successful marriage.

To leave the assessment of traits and attitudes of the partners to their own resources is often too formidable a task for young and inexperienced people, a task requiring unduly long periods of observation and a better than average capacity for introspection, scientific detachment and balanced judgment.

If hiring an important employee warrants a psychological appraisal of the candidate, greater is such a professional appraisal warranted in the case of one of the most important decisions in one's personal life. If modern people recognize the necessity of a physical checkup before entering marriage, there is no reason for forgoing the equally important psychological checkup.

That is why the scientific marriage institutes are becoming increasingly popular with well educated people as an instrument for research and consultation. After taking psychological inventory of the marital candidates, the data are fed into a computer which classifies the individuals according to groups of compatibility within certain areas of comparison. However, the final selection of the individual within the compatible group belongs to the candidates, not to the computer.

People of the opposite sex can and do fall in love easier (a good old fashioned term for emotional selection) with partners with whom they share common psychological ground. In other words, after a rational screening of the eligible candidates, one can afford to make the act of final selection at a purely human and emotional level.

Such is the contemporary middle road between the haphazard and often disastrous romantic marriage of impulse and the traditional, old, Jewish marriage arranged by parents with the assistance of matchmakers. No doubt, the latter highly pragmatic form of marriage was based on valid realities of life; but it was imposed arbifrarily, emotionally sterile and certainly incompatible with the spirit of a free modern society.

In its outer manifestations, the computer method retains the flavor of adventure and the thrill of facing the unknown. Hence this scientifically orientated way of selecting mates would have a strong appeal to Jewish youth if such scientific selection institutes are made available by responsible Jewish social organizations.

Why should Jewish social organizations enter this field?

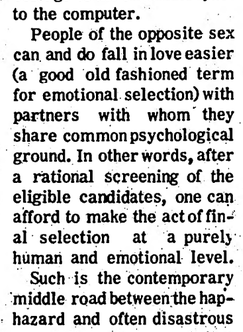
First, because only Jewish social organizations are capable of setting up such institutes on the basis of ethnic homogeneity without being exposed to charges of racial or religious discrimination, as the case would be with privately operated institutes.

Second, because in this highly sensitive area of human relations only authoritative Jewish social organizations would be immune to suspicions to which private profit making enterprises, regardless of their ethical standards, may be exposed.

Third, because only Jewish non-profit, social organizations could secure a moderate fee schedule for these services compatible with the incomes of young people who would prefer to engage these services without the knowledge and financial assistance of their parents.

It is high time that Jewish planners and community leaders in North America explore this most vital field of Jewish social endeavor and move in with quick organized action.

The issues at stake hardly could be greater, the task hardly more challenging. The survival of a dynamic Jewish community in North America is threatened by socio-cultural dilution through intermarriage. It is necessary to preserve the stability of Jewish families exposed to the corroding influences of a surrounding free and highly sophisticated society in which the crisis of family life is becoming increasingly a way of life for large segments of the population.



Mr. Stanley Ross, now a Torontonian, was an editor of the Polish Zionist weekly "Opinia".

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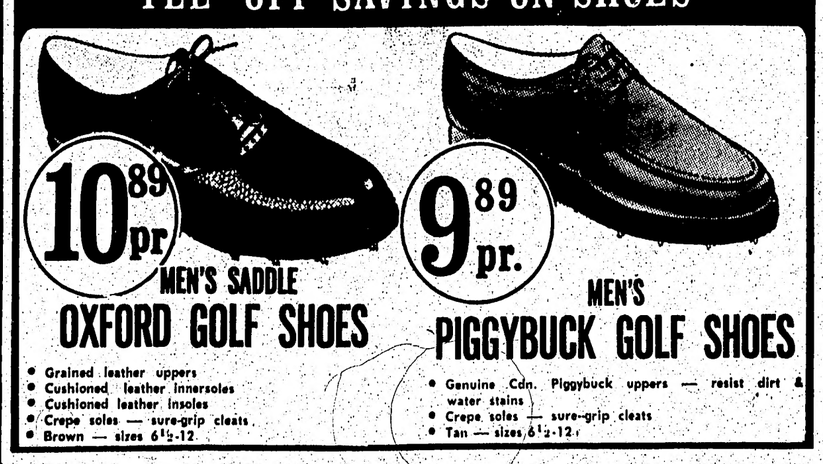

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